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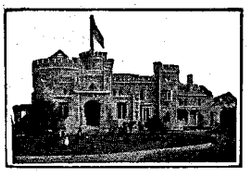

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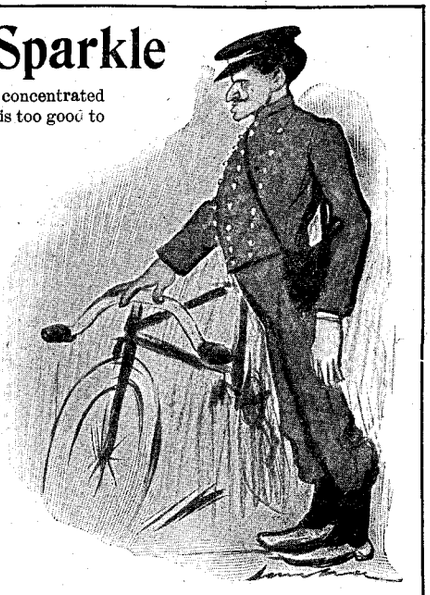

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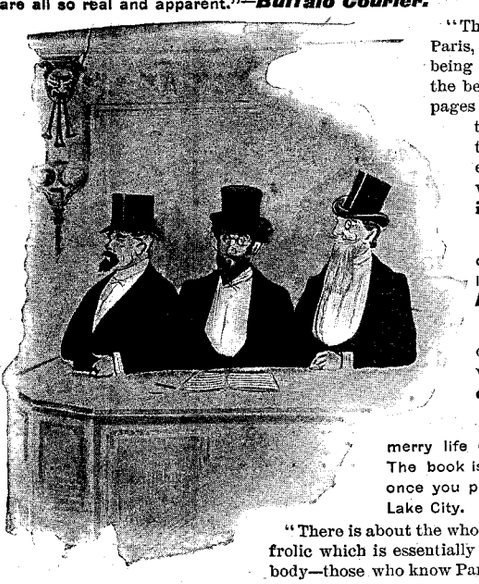

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The Literary Digest

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TOPICS OF THE DAY.

A COLOMBIAN VIEW OF THE PANAMA CANAL QUESTION.

WHY is Colombia hesitating in regard to the ratification of the Panama Canal treaty? The question has often been asked and answered in the United States, and the general opinion expressed is that the Colombians can give no suitable reason for their reluctance in a matter of so great a value to their country. But Raúl Pérez, a nephew of a former President of Colombia, comes to the defense of his countrymen in this instance. In a paper in *The North American Review* (July) he maintains that the Panama Canal agreement can not be constitutionally consummated and that it will not be accepted by the "liberal, progressive, enlightened party" in Colombia. There are three reasons, he thinks, to justify the Colombian attitude: First, that "neither the Colombian Executive nor an ordinary Congress can constitutionally ratify a treaty that involves a cession of territory to a foreign Power"; second, that "the canal will not be of as much benefit to Colombia as those who are unfamiliar with the situation assume"; and third, that "Colombians firmly believe that there are other solutions to the problem, which, besides being fair and legal, would permanently satisfy both the United States and Colombia."

In regard to the ratification of the treaty, Mr. Pérez informs us that under the Colombian laws the Panama Canal Company is considered simply as a "juridical person," and has no further rights than those granted to any Colombian citizen. If the United States Government were in the place of the Panama Canal Company and the transference of rights carried out, "would the United States submit to be considered merely a 'juridical person,' with no more rights than any other Colombian citizen carrying on business in Colombian territory?" The writer continues:

"Article 21, of the Salgar-Wyse contract (Colombian law 28 of the year 1878), in full force to-day, reads as follows: 'The concessionaires, or those who in the future may succeed them in their rights, may transfer those rights to any other capitalists or financial corporations; but they are expressly forbidden to transfer them or mortgage them, under any consideration, to any foreign nation or government.' Nothing could be more explicit, and this legal disposition in itself is enough to invalidate the Herran-Hay treaty. . . . . .

"In fixing the status of the builders of the canal, it may be true that there are some difficulties, but none of these are insuperable. It is evident that for a powerful Government to be placed in the postion of a mere 'juridical person,' under the laws of a weak and unstable so-called republic, is rather awkward, and has no precedent. On the other hand, neither the Colombian Executive nor even the Colombian Congress has the power to make a cession of territory belonging to the Colombian *Nation*.

"Only a constitutional convention, whose members should be expressly elected by the people for that purpose, would be empowered to cede territory to another country; but it may be safely stated that in no nation of the world would it be possible to find a set of men to assume such responsibility. The proof of this is that, after the Colombian dictator has himself chosen his own unconditional supporters as members of the Congress about to meet, the feeling exists that these 'picked men' will not dare approve the cession of the Panama territory."

We learn further that the enlightened classes of Colombia "believe that in the Isthmus of Panama their country holds something of value for all time," and that they feel that this property is not exclusively their own, but that it is "the patrimony of all future generations of Colombians, who will execrate their memory should they squander the national birthright." The $10,000,000 that Colombia is to receive from the United States is considered inadequate, and such would be the case if the sum were raised to fifty millions. The writer, in continuing, characterizes as "very erroneous" the impression that the canal when completed will greatly benefit Colombia. He says on this point:

"The conditions as they exist to-day place Colombia in the position of the owner of a bridge, over which an immense traffic is constantly passing. There are many steamship lines converging on the ports of Panama and Colon that load and unload there enormous quantities of merchandise in transit, while large numbers of passengers are compelled to stop at both ends of the trans-Isthmian railroad. All such patronage is very valuable to the Isthmus; and, being terminals, both ports have naturally considerable importance. Such will not be the case when the canal is opened. Steamers will go through as rapidly as possible, the passengers dreading the unhealthy climate. There will be no loading and unloading of cargoes; the ports will no longer be terminals nor perhaps even coaling stations, and they will not have anything else to place on board but the scanty products of their own immediate neighborhood. . . . . .

"The only gain with regard to trade—and even that is problematical—might be for a strip of land some three hundred miles long and fifty miles wide, situated on the Pacific coast. The productions of that region, entirely tropical and chiefly consisting of chocolate, have already good markets in Chile and on the western coast of the United States, and it remains to be demonstrated that the freight rates through the canal would be low enough to enable the chocolate planters of the Colombian Pacific coast to compete with the Venezuelan product on the Atlantic side. In any case, that narrow Pacific region is the only portion of Colombian territory that could derive advantage from the canal. Every country in the world would be a gainer rather than Colombia."

In conclusion, Mr. Pérez tells us how the Colombians would like to have the question settled. He says:

"What the Colombians would like to do about the canal would

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be to have their country hold a permanent interest in the enterprise as a partner of the United States, deriving an income that would benefit not a few officials and one political party, but all the people for generations to come. There is no reason why a partnership of that nature could not be successfully carried out, in the same way as a partnership between individuals. All details could be deliberately and safely settled between the two countries to the entire satisfaction of both, bearing in mind that a century in the life of a nation counts no more than one year in the life of a man, and that the canal must be of vast consequence for ages. The desire to cut the canal open as rapidly as possible is praiseworthy, but it is more important to lay first the solid foundations of the transaction and establish the exact limitations of the rights of those concerned, so as to avoid all possible friction in the future."

It is of interest to note at this time that, on July 2, Luis Carlos Rico, the Colombian Minister of Foreign Affairs, presented the canal treaty to the Senate with a special message for the consideration of Congress. The House of Representatives has appointed a committee of nine to consider the whole matter.

ANOTHER GOVERNMENT SCANDAL.

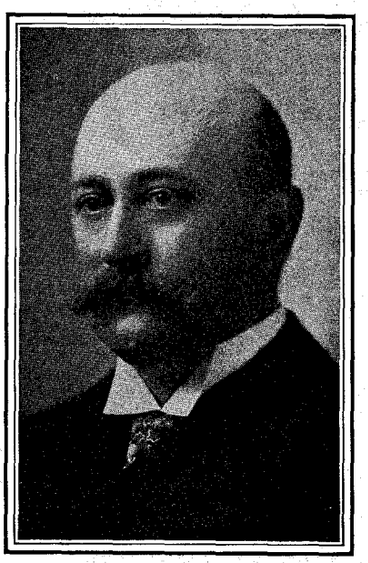
DURING the course of the postal investigation, references have been made to Congressmen who are supposed to have stood in the background and reaped the "benefits" of fraudulent contracts. In one instance, ex-Congressman Driggs, of Brooklyn, is charged with having received money to secure the adoption of an automatic cashier by the Post-Office Department. Congressman Sibley, of Pennsylvania, is accused of being a stockholder in a company whose manufacturing appliances the Post-Office Department is compelled to use. And now, in another branch of the government service, Representative Lucius N. Littauer, of New York, is declared to have used his influence to get government work in furnishing gloves and other supplies during the Spanish-American War. Secretary Root has directed Inspector-General Burton to investigate the charges made. The facts of the case are described by the Philadelphia *Public Ledger* (Ind.) as follows:

"In bankruptcy proceedings in New York, Lyon, the defendant, an army contractor, declared that the firm of Littauer Brothers, of which Representative Littauer was and is a member, obtained through him government contracts amounting to $500,000, on which the profit was $90,000. Lyon asserts that there was division of profits, and among the exhibits in the hearing before the referee in bankruptcy proceedings there is a letter written by Representative Littauer, on House of Representatives paper, in which he refers to division of profits on certain contracts. In another letter Mr. Littauer asks Lyon if it is desirable that he, Littauer, should see the quartermaster-general of the army with reference to other contracts. Lyon's testimony and the documentary evidence brought to light by the bankruptcy proceedings give the impression that Lyon was merely a 'straw man.'

"It should be noted that it is a misdemeanor, punishable by a fine of $3,000, for a member of Congress to enjoy, directly or indirectly, in whole or in part, any contract entered into in behalf of the United States, and the same penalty attaches to a government official who lets such a contract. Moreover, there is attached to every contract a statement that it is unlawful for a member of Congress to be engaged in any such business; and yet members of the firm of Littauer Brothers were on many of Lyon's bonds. It is proper to say that Representative Littauer denies that his firm had any interest in the contracts except to sell goods directly to Lyon, as to any other customer. It must be hoped that he can establish this so clearly and convincingly that no one will doubt."

The New York *Evening Post* (Ind.) comments:

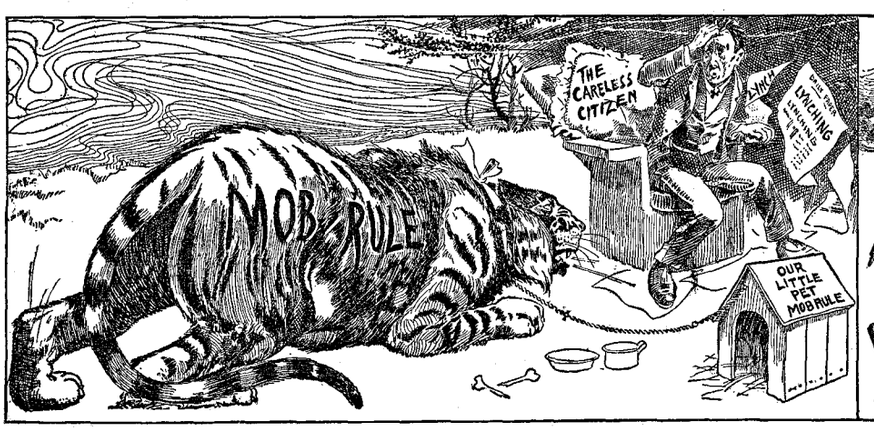
"Whether Mr. Littauer is legally guilty can not be determined by trial in the newspapers. The courts alone can compel the production of the necessary evidence, and the courts alone can construe that Federal statute which declares in the most sweeping and explicit terms that no member of Congress shall be interested, 'directly or indirectly,' 'in whole or in part,' in any government contract. The average layman, however, will see in the arrangement by which the work was done by Littauer Brothers, and the goods shipped straight from their factories to the quartermaster, a very direct interest in the award of the contract to a firm which would buy of the Littauers. . . . Congressman Littauer is a shining example of a scholar in public life. He comes of a good family, he enjoys social position, he is a graduate of Harvard, he is a successful manufacturer, presumably with high ideals in business and in politics. He has had the advantage of close friendship with President Roosevelt, and he is well aware of the President's desire to have everything about him as 'clean as a hound's tooth.' Whatever may be said of other transgressors, Congressman Littauer has sinned against light.



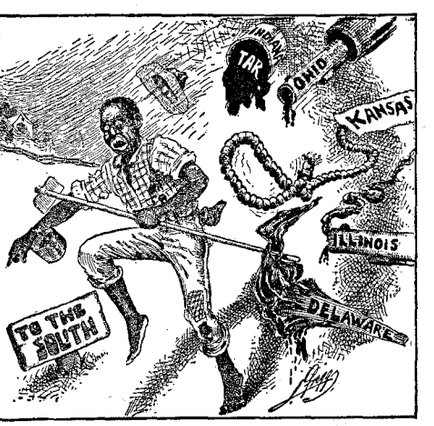
REPRESENTATIVE LUCIUS N. LITTAUER, of Gloversville, N. Y.

Who is accused of influencing government contracts during the Spanish-American war.

"In commenting the other day on Andrew D. White's demand



HOW HE DOES GROW!
—*The Chicago News.*



A SOUTHERN VIEW OF THE NEGRO PROBLEM.
—*The Atlanta Constitution.*

THE NEGRO'S TROUBLES IN CARTOON.

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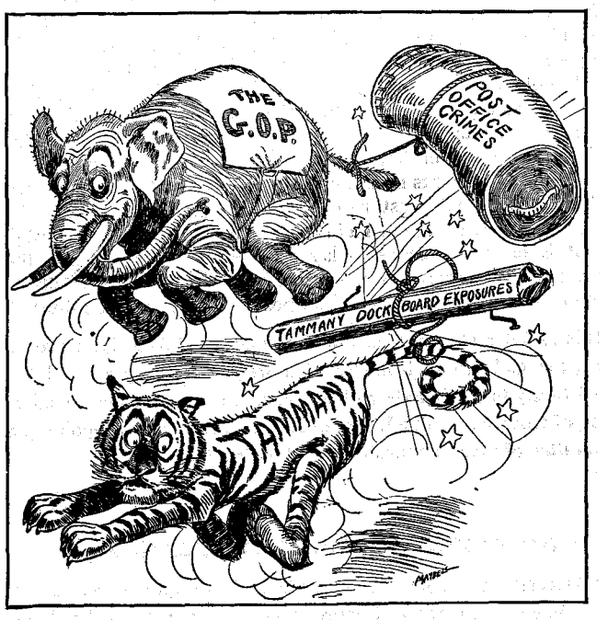
HE HAS RIDDEN THE OTHERS TO A STANDSTILL—WILL HE "BUST" THIS ONE ALSO?

—*The Pittsburg Despatch.*



COMRADES IN TROUBLE.

—*The Brooklyn Eagle.*

CARICATURES OF THE POSTAL FRAUDS.

for educated men in politics, we took occasion to say that the need is not so much for educated men as for men who can resist the argument that 'everybody does' this or that which is vicious on its face, but which has become less ugly in popular judgment by reason of custom. To illustrate the signal failure of mere education, Congressman Littauer now presents himself as a notable instance. From him we looked for the behavior of a gentleman and a scholar. We get from him what we might expect from any ignorant and vicious man who had a chance at the public till."

POSTAL CORRUPTION AS AN ARGUMENT AGAINST SOCIALISM.

THE Post-Office scandals are regarded in some quarters as important evidence of the fallacy of Socialism. If government administration of the Postal Department has been attended by such manifest disaster, it is argued, how can the proposal be approved to turn over every branch of industry to government control? The Rochester *Post-Express* thinks that the "obvious inference" to be drawn from the present condition of the Post-Office is that government activities should be circumscribed rather than extended. And the New York *Times* says:

"Those who advocate the public ownership and operation of public utilities all ought to be, and most of them probably are, worried and chagrined by the daily revelations of new frauds and malfeasances in the postal service. The supposedly excellent work of this department of the Government has long supplied a convenient argument for the public-ownership people, and they have used it mercilessly against their opponents. It is now the turn of the latter, and they are not likely to be more considerate."

The Socialistic side of the argument is presented by the New York *Evening Journal* as follows:

"The government post-office carries a letter three thousand miles for two cents. Could any express company carry a letter three thousand miles for two cents? A few of the employees in the post-office, individuals paid by the people, are guilty of robbing the people in a small, miserable way. They steal a few thousands, or tens of thousands, here and there. That is bad enough. But at least we do get our letters carried for two cents apiece, and it is better to have post-office employees stealing a few thousands annually than to have privately owned corporations taking hundreds or thousands of millions from the public and using the money of the people to corrupt legislators.

"The post-office is not perfect. But it does carry on the people's work cheaply, it does give a regular service, free from strikes or other disturbances. It enables the people through their representatives to pay the employees well for their work, if the people are willing to do it.

"At present our Republican system, represented by Mr. Loud and others, underpays the workingmen whom we employ in the post-office, and allows the men at the top to steal.

"But the people of this country, if they choose, can change that. They can vote to pay honest, good wages to those who do honest work, and to kick out the thieves that steal their money.

"They can't do that with the private corporations."

The New York *Worker* says:

"In so far as the post-office is truly and independently a public service, it is both purer and more efficient than most private enterprises. In so far as it is organized on bourgeois lines, is dependent on capitalist enterprises, or comes in contact with business influences, it is liable to the inefficiency and dishonesty characteristic of a system whose highest rule of conduct is to get something for nothing—that is, to get profit."

COLLAPSE OF THE SHIP-BUILDING TRUST.

THE collapse of the United States Ship-building Company and the appointment of a receiver by Judge Kirkpatrick, of the United States District Court, seem to be generally regarded as incidents highly discreditable to the reputations of Charles M. Schwab and the other "promoters" of this trust. The Baltimore *American* goes so far as to say: "This eventuation is the natural outcome of the wildcat scheme of financiering employed in the organization of the concern. Never before in the riot of trust promotion with which this country has been so enormously inflicted during the past few years was there perpetrated such a bold-faced, unblushing crime of finance as marked the formation of the Ship-building Trust." The Buffalo *Express* gives the following *résumé* of the whole case:

"The appointment of a receiver for the United States Ship-building Company ends one phase of what seems to have been a most unsavory transaction in corporation flotation. Not very long ago, when there were many rumors as to the probability of the company defaulting in the interest due on July 1st, the officers of the company, according to one New York paper, made statements to the effect that the net revenues of the concern for six months of the current year were sufficient to meet all interest ob-

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ligations for twelve months, that there were no debts maturing, and that there was $1,000,000 in the bank to the company's credit. Within a comparatively short time it was announced that a reorganization would be necessary, and a reorganization committee was then appointed. Judge Kirkpatrick, of the United States Circuit Court at Newark, has decided that the company is insolvent, that its directors have failed to take proper steps for the protection of the bondholders, and that they seemed to be without ability to raise funds.

"The United States Ship-building Company had a funded debt of $24,500,000 and a total stock issue (preferred and common) amounting to $45,000,000. Whether there was any water in this, the public may infer from the statement that Charles M. Schwab paid $9,000,000 cash to J. P. Morgan & Co. for the Bethlehem Steel Company and received for it from the Ship-building Company $10,000,000 in bonds and $10,000,000 each in preferred and common stock. By the terms of the purchase contract Mr. Schwab was also to be a sort of preferred creditor of the company.

"What the outcome of the receivership will be remains to be seen. The least that can be said now is that the promotion of the company and the subsequent acquirement of the Bethlehem works do not reflect any startling degree of credit upon the participants in the deal. That fraction of the simple public which absorbed the glowing prospectuses of the Ship-building Company, and then absorbed its stock, has learned a sad lesson."

It is noted that the ship-building receivership and Mr. Schwab's practical retirement from the Steel Trust come together, and this

CAN HE RAISE THEM?

—*The New York World.*

fact suggests a text for much newspaper moralizing. The New York *Evening Post* says:

"Five years ago Mr. Schwab's position was most enviable. He had found his work. The career open to his talents he had successfully run. Rising by industry and merit to be the managing head of the Carnegie Company, he was an inspiring example of the way in which this country spells opportunity, and in which among us talent pushes to the top. Blessed with health, enjoying the confidence of owners and men alike, he had 'a heart that in his labor sings,' and might have boasted, with Lowell, that such a heritage 'a king might wish to hold in fee.' Great powers finding happy exercise—there is a good definition of human felicity, and Mr. Schwab seemed to have it securely in his possession.

"But the tempter lay in wait for him. It took the guise of those glittering rewards which the gambling mania holds out before those who would make haste to be rich. There is an undoubted peril here for every commanding talent. Eager syndicates stand ready to exploit it, exhaust it, and then fling it aside like a squeezed orange. The process has been seen in the literary world. Success has been the ruin of many a rising author. He has jumped at the money bait. The big checks waved in his face by competing publishers have dulled his artistic conscience, and he has sold poor work as if it were good, not perceiving that it was only himself that he was really selling—and degrading. Something like that seem to have been the seductions before which Mr. Schwab fell. Not to do his best work, but suddenly to get rich, became his ambition. The prizes dangled before his eyes dazzled him. With millions won and lost in daring speculations, with paper fortunes made by a stroke of the promoter's pen, why should he longer confine himself to the humdrum task of simply managing with all his skill a great property? He incontinently joined the ranks of the financial plungers. In other words, pursuing fickle Fortune, he followed her up to and over the edge of the precipice, where it is her wont to lead so many of her votaries."

The New York *Financier* comments:

"The new finance, so called, has much to answer for. It is responsible for a distinct lowering of the moral code of the nation, and its effects are bound to react on American life in years to come. The marvelous period of prosperity with which we are so familiar has been made the excuse for operations which in times past would have been denounced in plain English as differing only technically from the crime of larceny. The country, in short, has been going through an attack of money madness. It must suffer the consequences. The trust movement, while at the bottom sound and logical in its aims, has been made the excuse for the most reckless exploitation of unsound propositions ever known in financial history. . . . The United States is sowing some very dangerous seed just now, and her leading men in many walks are setting an example which can not have other than a most dangerous tendency. The gospel of old-fashioned honesty certainly needs a few earnest advocates at this, the opening of the new century."

THE "IOWA IDEA" SHELVED.

THE Iowa Republican platform has for two years favored "such changes in the tariff from time to time as may become advisable through the progress of our industries and their changing relations to the commerce of the world"; and has favored, further, "any modification of the tariff schedules that may be required to prevent their affording shelter to monopoly." This plank, which is termed the "Iowa idea," has been ardently supported by Governor Cummins, of that State, and was the immediate cause of the retirement of ex-Speaker Henderson from Congress last fall. The idea has been widely discussed for a year and a half, and is indorsed by a large number of Republican papers. When the state convention met again on July 1, this plank was dropped and a substitute adopted which is looked upon as a compromise utterance. The platform, it is said, was originally drafted by Governor Cummins, but was modified after conferences with Senator Allison and other Republican leaders of the State. The paragraphs relative to the tariff and the trusts are as follows:

"We reiterate our faith in the historic principle of protection. Under its influence our country, foremost in the bounties of nature, has become foremost in production. It has enabled the laborer to successfully insist upon good wages and has induced capital to engage in production with a reasonable hope of a fair reward. Its vindication is found in the history of its success and the rapidity with which our national resources have been developed and our industrial independence secured, and we heartily renew our pledge to maintain it.

"Tariff rates enacted to carry this policy into effect should be just, fair, and impartial, equally opposed to foreign control and domestic monopoly, to sectional discrimination and individual favoritism, and must from time to time be changed to meet the varying conditions incident to the progress of our industries and their changing relations in our foreign and domestic commerce. Duties that are too low should be increased, and duties that are too high should be reduced. . . . . .

"We believe that the large corporations commonly called 'trusts' should be so regulated and supervised, both in their organization and operation, that their evil tendencies may be checked and their evil practises prevented. In many instances they are efficient in-

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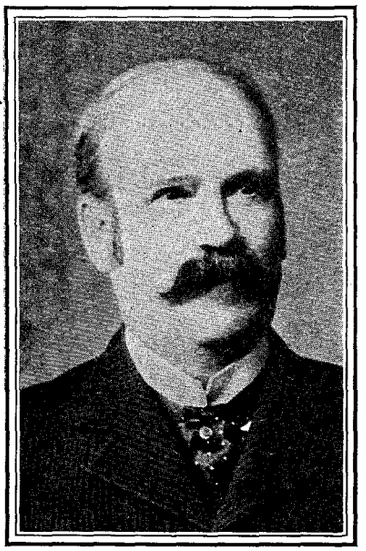
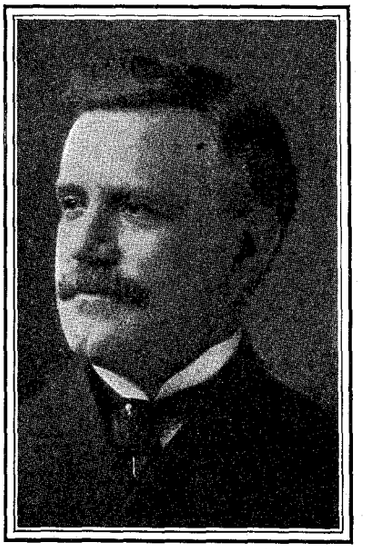


"DAVE" MARTIN,
Ex-Boss of Philadelphia. The founder of the Philadelphia machine.



JOHN WEAVER,
The hope of Philadelphia, and the present Mayor of the city.

SAMUEL H. ASHBRIDGE,
The Mayor who "went into office to get out of it all there was in it for himself."

PROMINENT FIGURES IN PHILADELPHIA POLITICS.

dustrial instruments and the natural outcome of an inevitable process of economic evolution. We do not desire their destruction, but insist that they shall be so regulated and controlled as to prevent monopoly and promote competition, and in the fullest measure subserve and advance the public good."

The Philadelphia *Record* (Ind. Dem.) thinks that the "Iowa idea has lost nothing of force or substance by the trituration to which it has been subjected in passing through the Allison sieve. The 'stand-potters' will not be disposed to crow over the result." And the New York *Times* (Ind. Dem.) declares:

"The only honest words in the tariff plank of the platform are those which declare adherence to the policy of protection. The feeble generalities about adapting the tariff to changing times and reducing duties that are too high carries deceit in every line and a mean betrayal of hopes in every word. A man of honest and courageous mind who wished to write a tariff-reform platform would not palter with the subject. . . . He would declare that the robber duties should be reduced, not at some dim, remote, unspecified time, but now, at the very next session of Congress. That is the kind of tariff reform Governor Cummins has led the farmers of Iowa to believe that he favors. But when put to the test he does not favor tariff reform at all. He weakly yields to his party and permits the label of Dingleyism to be once more affixed to his candidacy."

Tariff revision has lost ground in Iowa, says the New York *Press* (Rep.). "The 'Iowa idea' gives place completely to the Roosevelt program," it adds, "and there is nothing else for the free-traders to do with the Iowa platform but to put its protection principles in their pipe and smoke it." The Philadelphia *Press* (Rep.) observes:

"The entire Iowa platform is a clear and admirable expression of Republican doctrine and policy. The Iowa Republicans are fortunate in their leaderhip. They seem to breed out there public men of a superior kind in unusual abundance. The convention was able to congratulate the State on its two members of the Cabinet. For four years past it has also had the Speakership. Governor Cummins, who has just been renominated, has found the executive chair of Iowa sufficiently exalted to win for him a national reputation, while in the United States Senate Iowa combines Dolliver's ready eloquence with Allison's long experience, sound judgment, and great influence. Iowa's position in the coterie of States is therefore a commanding one, and the platform of the Republican party there has a national influence."

IF Senator Hanna carries out his threat to join the Salvation Army it will be evident that he is not such a friend of harmony as was supposed.—*The Brooklyn Standard-Union.*

PHILADELPHIA: "CORRUPT AND CONTENTED."

THE charge against Philadelphia that it is "the worst governed city in the country" is vigorously prosecuted in an article appearing in the current issue of *McClure's Magazine* from the pen of Lincoln Steffens. The story that he tells, remarks the Boston *Herald*, "would be incredible, were it not that nobody denies it." Says Mr. Steffens:

"Every city and town in the country can learn something from the typical political experience of this great representative city. All our municipal governments are more or less bad and all our people are optimists. Philadelphia is simply the most corrupt and the most contented. Minneapolis has cleaned up, Pittsburg has tried to, New York fights every other election, Chicago fights all the time. Even St. Louis has begun to stir (since the elections are over) and at the worst was only shameless. Philadelphia is proud; good people there defend corruption and boast of their machine. . . . . .

"Disgraceful? Other cities say so. But I say that if Philadelphia is a disgrace, it is a disgrace not to itself alone, nor to Pennsylvania, but to the United States and to American character. For this great city, so highly representative in other respects, is not behind in political experience, but ahead, with New York. Philadelphia is a city that has had its reforms. Having passed through all the typical stages of corruption, Philadelphia reached the period of miscellaneous loot with a boss for chief thief, under James McManes and the Gas Ring 'way back in the late sixties and seventies. This is the Tweed stage of corruption from which St. Louis, for example, is just emerging. Philadelphia, in two inspiring popular revolts, attacked the Gas Ring, broke it, and in 1885 achieved that dream of American cities—a good charter. The present condition of Philadelphia, therefore, is not that which precedes, but that which follows, reform, and in this distinction lies its startling general significance. What has happened since the Bullitt law or charter went into effect in Philadelphia may happen in any American city 'after reform is over.'"

Proceeding to a description of the present political "machine" in Philadelphia, Mr. Steffens declares that its foundations are unsound, and that it could hardly exist in either New York or Chicago. He continues:

"The enduring strength of the typical American political machine is that it is a natural growth—a sucker, but deep rooted in the people. The New Yorkers vote for Tammany Hall. The Philadelphians do not vote; they are disfranchised, and their

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disfranchisement is one anchor of the foundation of the Philadelphia organization.

"This is no figure of speech. The honest citizens of Philadelphia have no more rights at the polls than the negroes down South. Nor do they fight very hard for this basic right. You can arouse their Republican ire by talking about the black Republican votes lost in the Southern States by white Democratic intimidation, but if you remind the average Philadelphian that he is in the same position, he will look startled, then say: 'That's so, that's literally true, only I never thought of it in just that way.' And it is literally true."

The machine, we are told, controls the whole process of voting, and practises fraud at every stage. The assessor makes out the voting list; the election officers superintend it on election day; the police keep order. All are tools of the ring. In one case it was found that the assessor of a division kept a disorderly house, and padded his lists with fraudulent names registered from his house. In another district the assessor was shown to have padded his list with the names of dead dogs, children, and non-existent persons! "Many Philadelphians," we are further informed, "do not try to vote. They leave everything to the machine, and the machine casts their ballots for them." Mr. Steffens goes on to say:

"Deprived of self-government, the Philadelphians haven't even self-governing machine government. They have their own boss, but he and his machine are subject to the state ring and take their orders from the state boss, Matthew S. Quay, who is the proprietor of Pennsylvania and the real ruler of Philadelphia, just as William Penn, the great proprietor, was. . . . The Philadelphia organization is upside down. It has its root in the air, or, rather, like the banian-tree, it sends its roots from the center out both up and down and all around, and there lies its peculiar strength. For when I said it was dependent and not sound, I did not mean that it was weak. It is dependent as a municipal machine, but the organization that rules Philadelphia is, as we have seen, not a mere municipal machine, but a city, state, and national organization. The people of Philadelphia are Republicans in a Republican city in a Republican State in a Republican nation, and they are bound ring on ring on ring."

The struggle for supremacy between Senator Quay and "Dave" Martin, the founder of the Philadelphia machine, is vividly described, and is shown to have resulted in the complete discomfiture of the latter, upon the election of Samuel H. Ashbridge as mayor. Mr. Ashbridge "broke through all the principles of moderate grafting developed by Martin." When he was nominated, he had debts of record amounting to some $40,000. When he retired from office last April, he became the president of a bank, and was reputed to be rich. And, indeed, he is reported to have candidly admitted to one of his friends: "I want no other office when I am out of this one, and I shall get out of this office all there is in it for Samuel H. Ashbridge." His successor, John Weaver, is believed to be a man of very different caliber. Mr. Steffens says, in conclusion:

"Disfranchised, without a choice of parties, denied, so the Municipal League declares, the ancient right of petition, and now to lose 'free speech'—is there no hope for Philadelphia? Yes, the Philadelphians have a very present hope. It is in their new mayor, John Weaver. There is nothing in his record to inspire faith in an outsider. He speaks himself of two notorious 'miscarriages of justice' during his term as district attorney; he was the nominee of the ring; and the ring men have confidence in him. But so have the people, and Mr. Weaver makes fair promises. So did Ashbridge. There is this difference, however: Mr. Weaver has made a good start. He compromised with the machine on his appointments, but he declared against the protection of vice, for free voting, and he stopped some 'wholesale grabs' or 'maces' that appeared in the legislature, just before he took office. . . . . .

"It looks as if the Philadelphians were right about Mr. Weaver, but what if they are? Think of a city putting its whole faith in one man, in the *hope* that John Weaver, an Englishman by birth, will *give* them good government! And why should he do that? Why should he serve the people and not the ring? The ring can make or break him; the people of Philadelphia can neither reward nor punish him. For even if he restores to them their ballots and proves himself a good mayor, he can not succeed himself; the good charter forbids."

A LAWYER'S SOLUTION OF THE NEGRO PROBLEM.

IN an eloquent address delivered before the annual convocation of the University of the State of New York at Albany last week, Mr. Charles A. Gardiner, of the New York bar, has offered what he terms "a constitutional and educational solution of the negro problem." His paper is one of special timeliness, in view of the public indignation aroused by recent lynchings and race riots, and is the subject of comment in many newspapers. Mr. Gardiner takes the view that education is "the nation's supreme obligation" toward the negro, and that such education can not be left to the Southern States alone, but must be undertaken on a national scale. He says, in part:

"Such is my solution of the negro problem—education, a constitutional power, a function of government, the salvation of the republic, and the bright hope of humanity! Reaching deep down to the foundations of the evil, it contemplates no sudden revolution, provides no immediate panacea, promises no instantaneous relief, but outlines a policy, coordinates the functions of State and nation, and sets in motion a conservative, constitutional, and irresistible force—the omnipotent force of education. And, because its evolution must be slow, like all other primordial powers, I urge upon you to-night the imperious necessity for action. Behold the squandered energies of a generation! Behold the irretrievable blunders of the past forty years! Behold civil-rights bills, election laws, reconstruction acts, all swept from existence by the scathing decisions of the Supreme Court! Now comes the distinguished Secretary of War and startles the nation by admitting that 'the plan adopted at the close of the Civil War' has failed. Even the President appointing to office a few colored citizens in performance of a legitimate executive function is overwhelmed by a cyclone of protest and abuse from the entire Southland. And our ex-President publicly acknowledges the grave, alarming, and constantly increasing peril of the negro crisis. . . . .

MR. CHARLES A. GARDINER, OF NEW YORK,

Who pleads for Federal appropriations for the education of the negro.

"The President of the United States is supremely interested in the negro's welfare and desires with a singleness of purpose seldom equaled in our history the material, mental, moral, and religious uplifting of the whole people. In his next annual message, why should he not adopt the eloquent words of Winthrop: 'Slavery is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education'? Why should he not repeat the inaugural appeal of Garfield? 'The nation itself is responsible for the extension of the suffrage. For the North and South alike there is but one remedy. All the constitutional power of the nation and of the States should be surrendered to meet this danger by the salutary influence of universal education.' With all the force of his great character, why should he not urge Congress immediately to enact a uniform educational qualification and to grant ample appropriations for the education of the people? And Congress, why should it not call a

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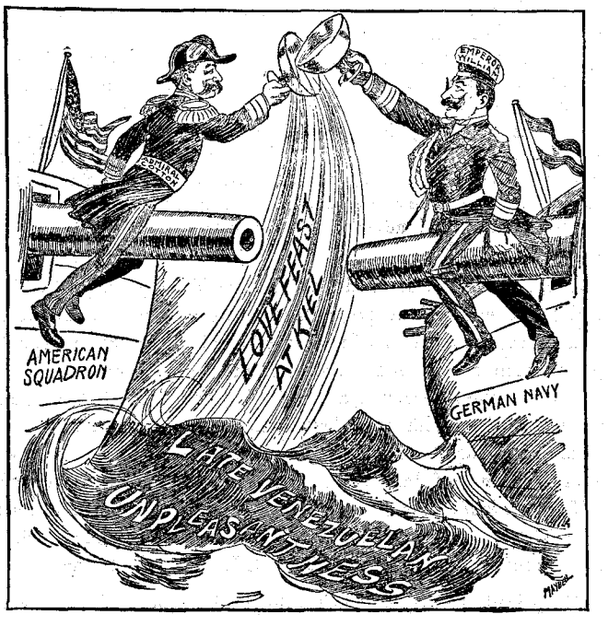
UNCLE SAM—"Now, fellows, if you'll all help, I believe I'll tackle him."
—*The Chicago News.*



CHAMPAGNE SMOOTHS THE TROUBLED WATERS.
—*The Brooklyn Eagle.*

CURRENT CARTOONS.

truce to partizanship and sectionalism until it places on the books these non-partizan, patriotic measures? Then the nation, reunited in spirit as in truth, over the graves of its dead past and over the buried issues of slavery and rebellion and reconstruction, would march on to its stupendous and mighty destiny, the freest, the most enlightened, most powerful sovereignty ever organized among men."

Mr. Gardiner's proposal, as the Rochester *Post-Express* points out, is, after all, but a new statement of "the old solution that Senator Blair advocated in his famous bill for Federal appropriations for the education of the negroes in the South." And the Springfield *Republican* says:

"This is a decidedly doubtful project. It would tend to shift the whole responsibility and burden of common-school education upon the national Government. And it is unnecessary, because state and private effort in the poorer and more illiterate sections of the country is rapidly reaching the point of making adequate provision for the schooling of both blacks and whites."

The Brooklyn *Eagle*, on the other hand, thinks that Mr. Gardiner's address "raised the late session of the University Convocation to the highest plane attained this year by any gathering of scholars and of statesmen," and that it will prove to be "an epoch-making paper." *The Eagle* says further:

"The constitutional question was never before so thoroughly explored and expounded as it was by Dr. Gardiner in his convocation address. The situation of danger, distress, and well-nigh desperation arising from unpenetrated, colossal, and growing illiteracy was never before so vividly and so vitally set forth. And no utterance on the subject which Dr. Gardiner treated has before had the advantage or the light of the various acts of legislation or of constitutional or attempted constitutional action by the Southern States. Those events are of recent occurrence. They bear directly and commandingly on the subject as a whole, now."

The Chicago *Evening Post* comments:

"Granting the correctness of Mr. Gardiner's position that the Federal Government may constitutionally assume the burden of negro education, it is clear that before it can assume the work the South must be persuaded that the plan is the best and wisest that could be proposed. At present there is a strong disposition in many of the Southern States to look upon the negro problem as one peculiar to themselves. They say, in effect: 'The North does not understand the negro; we do. Let us alone and we will work out a solution unaided.' And so long as this view obtains in the South, it is difficult to see how a movement for national control of negro education can make much progress.

"The nation may have both the legal right and the power to educate the negro, as Mr. Gardiner contends it has, but it must have more than this before it can take up the important work. And it must also be kept in mind that the sort of education that will make the negro a useful and intelligent citizen embraces a certain amount of education for the white man as well. The solution of the negro problem would present fewer difficulties if the South were prepared to accept it as a national affair, and if the majority of the white population in every State were sufficiently enlightened to recognize the inalienable rights of the negro. These points must be considered with any plan for the advancement of the colored race."

NEGRO CRITICISM OF BOOKER T. WASHINGTON.

THE striking unanimity of the white people, South and North, in their approval of Booker T. Washington, of Tuskegee, has created the impression that he is the leader of the negro race in America, the Moses who will guide his people out of the wilderness. But his experience is like that of Moses, it seems, in the fact that some of his people do not want to follow his leadership. The Israelites, it will be remembered, complained that Moses was a dreamer and ought to pay more attention to the fleshpots of Egypt and similar things of practical value. The complaint in Professor Washington's case is just the reverse. Some of the negroes complain that he is paying too much attention to fleshpots and practicalities, and not enough attention to the negro's political and civil rights and to higher education. Murmurings of this kind are often heard from the Boston *Guardian* and other negro weeklies

This criticism is strongly urged by Prof. W. E. Burghardt Du Bois in his new book on "The Souls of Black Folk." Mr. Du Bois, himself a negro, is a Harvard Ph.D., has studied at the University of Berlin, and is now a professor in a negro college in Atlanta. Professor Du Bois informs us that among his own people "Mr. Washington has encountered the strongest and most lasting opposition, amounting at times to bitterness, and even to-day continuing strong and insistent, even tho largely silenced in outward expression by the public opinion of the nation." We quote further:

"Mr. Washington represents in negro thought the old attitude

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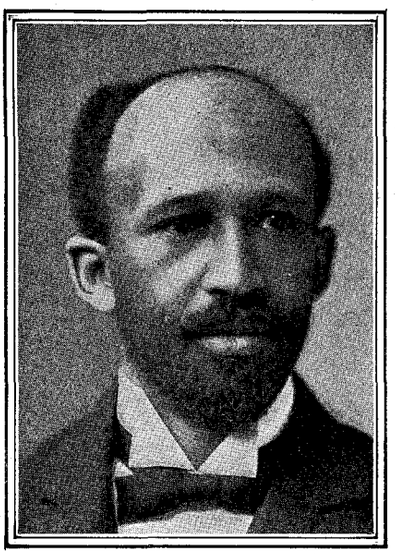
of adjustment and submission; but adjustment at such a peculiar time as to make his program unique. This is an age of unusual economic development, and Mr. Washington's program naturally takes an economic cast, becoming a gospel of work and money to such an extent as apparently almost completely to overshadow the higher aims of life. Moreover, this is an age when the more advanced races are coming in closer contact with the less developed races, and the race-feeling is therefore intensified; and Mr. Washington's program practically accepts the alleged inferiority of the negro races. Again, in our own land, the reaction from the sentiment of war-time has given impetus to race-prejudice against negroes, and Mr. Washington withdraws many of the high demands of negroes as men and American citizens. In other periods of intensified prejudice all the negro's tendency to self-assertion has been called forth; at this period a policy of submission is advocated. In the history of nearly all other races and peoples the doctrine preached at such crises has been that manly self-respect is worth more than lands and houses, and that a people who voluntarily surrender such respect, or cease striving for it, are not worth civilizing.



PROF. W. E. BURGHARDT DU BOIS,

Who thinks that Booker T. Washington's program for the negroes is out of harmony with the modern spirit.

"In answer to this, it has been claimed that the negro can survive only through submission. Mr. Washington distinctly asks that black people give up, at least for the present, three things:

"First, political power;

"Second, insistence on civil rights;

"Third, higher education of negro youth.

Concentrate all their energies on industrial education, the accumulation of wealth, and the conciliation of the South. This policy has been courageously and insistently advocated for over fifteen years, and has been triumphant for perhaps ten years. As a result of this tender of the palm-branch, what has been the return? In these years there have occurred:

"1. The disfranchisement of the negro.

"2. The legal creation of a distinct status of civil inferiority for the negro.

"3. The steady withdrawal of aid from institutions for the higher training of the negro.

"These movements are not, to be sure, direct results of Mr. Washington's teachings; but his propaganda has, without a shadow of doubt, helped their speedier accomplishment. The question then comes: Is it possible, and probable, that nine millions of men can make effective progress in economic lines if they are deprived of political rights, made a servile caste, and allowed only the most meager chance for developing their exceptional men? If history and reason give any distinct answer to these questions, it is an emphatic No. And Mr. Washington thus faces the triple paradox of his career:

"1. He is striving nobly to make negro artisans, business men, and property-owners; but it is utterly impossible, under modern competitive methods, for workingmen and property-owners to defend their rights and exist without the right of suffrage.

"2. He insists on thrift and self-respect, but at the same time counsels a silent submission to civic inferiority such as is bound to sap the manhood of any race in the long run.

"3. He advocates common-school and industrial training, and depreciates institutions of high learning; but neither the negro common schools nor Tuskegee itself could remain open a day were it not for teachers trained in negro colleges, or trained by their graduates."

The opposition to Mr. Washington, it is further said, comes from two classes of colored people—those who hate the whites instinctively and revengefully, and those who take a more reasonable and conservative view, but insist on the black man's civil and political rights.

"This triple paradox in Mr. Washington's position is the object of criticism by two classes of colored Americans. One class is spiritually descended from Toussaint the Savior, through Gabrial, Vesey, and Turner, and they represent the attitude of revolt and revenge; they hate the white South blindly and distrust the white race generally, and, so far as they agree on definite action, think that the negro's only hope lies in emigration beyond the borders of the United States. And yet, by the irony of fate, nothing has more effectually made this program seem hopeless than the recent course of the United States toward weaker and darker people in the West Indies, Hawaii, and the Philippines—for where in the world may we go and be safe from lying and brute force?

"The other class of negroes who can not agree with Mr. Washington has hitherto said little aloud. They deprecate the sight of scattered counsels, of internal disagreement; and especially they dislike making their just criticism of a useful and earnest man an excuse for a general discharge of venom and small-minded opponents. Nevertheless, the questions involved are so fundamental and serious that it is difficult to see how men like the Grimkes, Kelly, Miller, J. W. E. Bowen, and other representatives of this group, can much longer be silent. . . . They advocate, with Mr. Washington, a broad system of negro common schools supplemented by thorough industrial training; but they are surprised that a man of Mr. Washington's insight can not see that no such educational system ever has rested or can rest on any other basis than that of the well-equipped college and university, and they insist that there is a demand for a few such institutions throughout the South to train the best of the negro youth as teachers, professional men, and leaders. . . . They do not expect that the free right to vote, to enjoy civic rights, and to be educated, will come in a moment; they do not expect to see the bias and prejudices of years disappear at the blast of a trumpet; but they are absolutely certain that the way for a people to gain their reasonable rights is not by voluntarily throwing them away and insisting that they do not want them; that the way for a people to gain respect is not by continually belittling and ridiculing themselves; that, on the contrary, negroes must insist continually, in season and out of season, that voting is necessary to modern manhood, that color discrimination is barbarism, and that black boys need education as well as white boys."

TOPICS IN BRIEF.

STATISTICS show that only one man out of every 1,000,000,000 dies from overwork, yet every man feels sure he is going to be it.—*The Atlanta Journal.*

ALTHO King Peter says he can not punish the Servian regicides, he will probably be willing to extract from them a promise not to do it again.—*The Kansas City Journal.*

IT is observed that Fourth Assistant Postmaster-General Bristow's enemies are coming back at him. He is being mentioned for the vice-presidency.—*The Atlanta Journal.*

THEY are having trouble with embalmed milk down in Porto Rico now, which is another evidence that they are becoming thoroughly Americanized.—*The Omaha World-Herald.*

WITH mourning for the late King and Queen of Servia and congratulations to the new King, Russia feels that nobody can blame her for undue partiality.—*The Baltimore American.*

ANDREW D. WHITE wants the colleges to train young men for office-holding. That's not a bad idea, but how are the trained young men to get the offices?—*The Chicago Record-Herald.*

EMPEROR WILLIAM will probably favor us with his views on socialism and popular elections just as soon as he can get them cooled down so they can be safely transmitted.—*The Washington Post.*

CONSIDERING the ease with which rake-offs were apparently secured, it is a little astonishing that post-office officials should have wasted so much time and effort in securing increases in their salaries.—*The Washington Post.*

THE report that Postmaster-General Payne is breaking down under the strain of the postal exposures is not surprising. It must have been an awful shock to him to learn what he has been at the head of.—*The Indianapolis Sentinel.*

THE Berlin professor who insists that alcohol is the source of life and energy can settle the dispute about who shall be governor of Kentucky if he will only come over and place himself in the hands of his friends.—*The Washington Post.*

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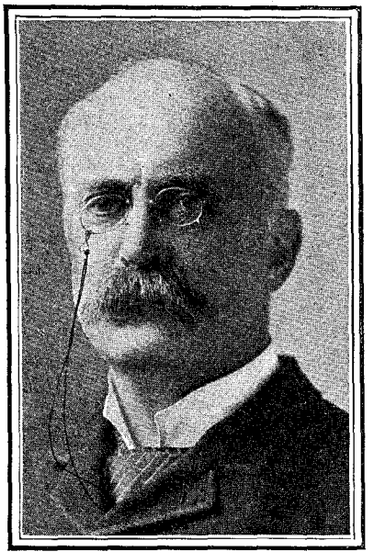
LETTERS AND ART.

THE NATIONAL ART THEATER MOVEMENT.

THE project of an American national theater, which has been advocated to a considerable degree in recent years, has now made a tangible advance by the formation of the National Art Theater Society of New York. The aim of this society is the establishment in New York of a privately endowed theater "devoted to the advancement of American dramatic and theatric art, the chief object being to present worthy American plays whenever they can be secured, the repertory also to include the classic and standard plays, American and foreign." The society also intends "that the endowment and maintenance of a conservatory of acting and the theatric arts shall ultimately be part of the plan." The idea, in spite of some hostile criticism, and even ridicule, seems to be meeting with sincere support. Mr. Joseph Jefferson, it is true, has expressed doubt as to the feasibility of a National Theater, and Mr. Clyde Fitch, addressing a Boston club some weeks ago, is reported to have said:



BRONSON HOWARD,
Author of "The Banker's Daughter," "Young Mrs. Winthrop," "Shenandoah," and other plays, some of which have been produced in London and Berlin.

"The people now clamoring loudest for the endowed theater are the magazine writers and the playwrights who have failed, and one can draw his own conclusions as to the value of their advice or their competence to direct such a movement. In time it will come, but that time is not yet. We must pass through this present formative transitional stage of open competition. Public taste is still unformed, and will remain so until we develop a larger class who have the leisure and inclination to cultivate higher artistic tastes."

On the other hand, Mr. Bronson Howard, "the dean of American dramatists," has expressed his approval of the scheme as formulated by the National Art Theater Society. From a letter of his addressed to J. I. C. Clarke, president of that society, and printed in *The Theater Magazine* (July), we quote:

"The circular received from your corresponding secretary is the first definite thing I have read or heard, in my Western movings, about the new society started by the American Dramatists' Club, and its friends.

"As I wrote you before, I have been a doubting Thomas, because I have a horror of state or municipal control in such a matter, and heretofore this has always been contemplated. To say nothing of the bad influence of politics on art—nowhere worse than in this country—I think the rigidity and academic pomposity inseparable from state control act like a heavy drag on any art; it certainly held back the French drama at least a century, and it was only by absolute revolution that the magnificent results of the last century were made possible; even Ibsen could not have existed without that revolution in France. As to Germany and her municipal subsidies of the theater, the stage of the world owes so absurdly little to her drama's influence, as yet, in proportion to that of her general literature, philosophy, and science, that we must wait long to know whether her local systems have been for good or evil.

"*But!*—as De Wolf Hopper said with such grand emphasis, in Sydney Rosenfeld's song—it seems to me that you have thought out an admirable plan for the control and management of such a theater as you propose—a plan far in advance, apparently, of the stupid European idea of mere paternalism. That is always the beginning, end, and limit of all European ideas; and one of the million bits of European 'wisdom' that we, in America, have to unlearn. It looks to me as if you had provided for an elastic control of the proposed theater; a control that will naturally meet the varying demands of the people; try to fulfil their aspirations, as popular thoughts, customs, and social philosophy change from decade to decade. Without this elasticity, nothing intended to advance art can be of the slightest value, and I think you've hit it where they have always missed it in Europe."

We quote the following from the Philadelphia *Ledger* (June 7):

"It is generally thought that the one thing necessary for the establishment of a national drama is a model playhouse, with a select company of actors, to be conducted for art's sake alone, uncontrolled by the commercial spirit.

"Certainly that would be a very desirable thing. The popular exhibition of the drama in this country is now mainly a matter of business, and the system under which it is conducted does not tend to the development of the drama as a spontaneous form of literary expression. But is the drama, with us, the vehicle by which the sentiments, emotions, and aspirations of the time are likely to find natural expression, as they have done at times in the past and still do in some other countries? If we had a national drama, would it not be likely to get upon the stage? Not having it, is the playhouse the one thing necessary to produce it? . . . . . .

"But the idea which the promoters of the National Art Theater have in mind is really a place for dramatic experiments that would interest only those who already are interested in the drama as a literary form, and would make no popular appeal nor express any popular desire. It would remain as unreal and exotic as Mr. Yeats's Irish theater, which excites interest everywhere but in Ireland. The dramatist among us who has something to say will usually find a stage—'ugly, at least, from the many who get a hearing without anything to say. The production of Cyrano de Bergerac' was itself as completely 'commercial' as any enterprise of the Frohmans, and if we had another Comédie Française in New York, abundantly endowed, it would not produce an American Rostand. The theater that is talked about is an intellectual luxury earnestly to be wished for; it might be an important intellectual influence. But a 'national art' is a growth not to be forced. It will come in its own way or not at all, out of the life and thought, the interests and impulses of the nation. At present the drama is not an emotional expression with us; it is only a diversion for our real emotions, for which we have other channels of expression."

MAETERLINCK'S CONCEPTION OF JUSTICE.

LORENZO RATTO, in the *Revista d'Italia*, reviews the character of the author of "Monna Vanna" from a philosophical standpoint, and declares that Maeterlinck is opposed to all modern sociological and metaphysical theory, and teaches in his latest works that things which appear to be best understood by the human mind—for example, the idea of justice—are actually misunderstood. Says this Italian critic:

"Every one will admit that in nature there is no justice, that our relation to our environment is not a moral relation; and to declare that physical promptings are always just is tantamount to placing moral causes without and not within the human consciousness; for the physical effects of an action are invariable, whether the action be innocent or otherwise. . . . Since the agreement between ideal justice and the justice of nature is an unwarrantable assumption and it is vain to seek a recompense of virtuous actions in the natural order of things, so is it erroneous to suppose that certain actions are to be exalted into laws, because their effects are compensatory. . . . On the other hand, the idea of natural justice is a conventional and convenient fiction, which serves to sanction and defend that injustice which is inherent in us and which ought to be fought against."

In this is involved the question, "Which of two forces which work within us, the one natural, the other ethical, is the more natural and necessary?" Maeterlinck would answer: The great ideas

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of humanity belong to the species, not to the individual. Justice is perhaps an instinct whose tendency is the defense and conservation of humanity. Ideal justice is innate, and is transformed by reason and will into moral force. Justice is within ourselves; outside of us is infinite injustice, which may rather be called justice incomplete, because exposed to all the errors and modifications which result from clashing interests. While we are benefited by following the dictates of this inner voice, its influence can not extend to our surroundings and modify the laws of nature. Its sole result is an internal equilibrium, the balance of the conscience which furnishes the best condition in which we may enjoy material well-being.

Signor Ratto closes this summary of Maeterlinck's moral philosophy by saying:

"Maeterlinck is the spiritual descendant of Max Stirner, the most original thinker of the nineteenth century. Stirner's philosophy dominates all contemporaneous philosophies, for the two most directly opposed schools of the modern spiritual movement, those of Nietzsche and Tolstoy, take their start from the critical premises of Stirner. Maeterlinck's conception of the world stands midway between that of Nietzsche and that of Tolstoy; he is equally opposed to evangelical communism and to the pessimism which discounts the value of life. The mystical notion of justice which he has given us has all the value of a great and saving truth, and is sufficient to secure the gratitude of philosophy. Henceforth we can say with him: justice, like truth, is in ourselves; each one can see and worship it within himself."—*Translation made for* THE LITERARY DIGEST.

IN THE DEFENSE OF FROUDE.

ONE of the most remarkable storms of literary controversy and recrimination in the history of letters was raised by the publication, nearly twenty years ago, of James Anthony Froude's "Life of Carlyle" and the "Letters and Memorials" of Mrs. Carlyle. The turmoil broke forth again in the English papers and magazines on the appearance this year of "New Memorials of Jane Welsh Carlyle" (see LITERARY DIGEST, May 16, 1903), with an introductory essay by Sir James Crichton-Browne, in which the latter vigorously attacks Froude's methods as a biographer. Following upon this last publication, the outcry against Froude has become so bitter that his literary executors have now made public, under the title "My Relations with Carlyle," a manuscript which they found in his despatch-box at the time of his death. Mr. Ronald McNeill, writing in *The Contemporary Review* (June), claims that, astonishing as the statement may sound in face of the prevailing idea concerning Froude's conduct as Carlyle's biographer, this posthumous manuscript makes it plain "that the 'Life' was in point of fact a 'whitewashing' Life, in so far as Froude could make it so consistently with the uncompromising veracity which he had learned from Carlyle to be the biographer's most imperative duty." To quote more fully:

"Here we hit the reason for Froude's long and manly silence in the face of persistent obloquy under which his honorable and sensitive spirit suffered grievously during the last years of his life. He had a crushing reply to his critics on the question of Carlyle's relations with his wife—the *fons et origo* of the whole hubbub—but if he spoke he would have disclosed what he had decided to hold back; and he therefore deliberately permitted, not only his own great literary reputation, but even his personal honor, to be wantonly assailed, rather than allow a stain to fall on the fame of Carlyle."

The contents of this manuscript, we are told, would never have been made public "but for the outrageous attack on Froude which Mr. Alexander Carlyle and Sir James Crichton-Browne have put their heads together to make in 'New Letters and Memorials of Jane Welsh Carlyle,' edited by the former of these two gentlemen." "More intemperate partizanship," writes Mr. McNeill, "has seldom if ever been displayed by any writer of literary history, biography, or criticism, than by the editor and sponsor of these 'New Letters and Memorials.'" He continues:

"Ostensibly for the purpose of rectifying what they supposed to be errors of Carlyle's biographer, whom they held to have unduly exalted Jane Carlyle at the expense of Thomas, nothing will content them but that Thomas was an unspotted saint and Jane a mad harrigan. They are wrong in both cases. Carlyle and his wife both possessed brilliant intellects, sharp tongues, and more than indifferent tempers. In all the deeper qualities of character Carlyle was, I imagine, immeasurably superior to his wife, brilliant as she was, and lovable too in many respects. But he neglected her and caused her much suffering without intending it or even being conscious of what he was doing. That is, I take it, roughly speaking, the impression which Froude intended to convey and which would be obtained from his writings by an unprejudiced reader. For Froude is no partizan as between Carlyle and his wife. His account of the couple is not only honest, but I believe as near the truth of the matter as biography is likely ever to attain, especially when concerned with beings so complex as the Carlyles. But the time has surely come when a fairer view should be taken of Froude's own part in the drama. . . . He went to his grave overwhelmed by reproaches which were not less unmerciful than unjust, and he maintained silence when by speaking a word he could have defended himself only at the cost of Carlyle. It is time to drop the notion that to revere the memory of Carlyle is to execrate the memory of Froude. Their names must be indissolubly connected in the history of literature, and tho one was of course a far greater writer and thinker than the other, they are equally entitled to be remembered as honorable and upright men."

The Academy and Literature (London, June 20) considers that this pamphlet ("My Relations with Carlyle") should be the last word in a fray which can scarce be carried further without indecency. "The result is to justify Froude's action in a publication which he believed to be in accordance with Carlyle's wishes, tho not to acquit him of misjudgments in the manner of it; and to set his view of Carlyle's relations with his wife on what seems a solid foundation of facts."

What this "solid foundation of facts" was is best told, in Froude's own words, by the following quotation from the pamphlet in question:

"He [Carlyle] had said in his journal that there was a secret connected with him unknown to his closest friends, that no one knew and no one would know it, and that without a knowledge of it no true biography of him was possible. He never told me in words what this secret was, but I suppose he felt that I should learn it from his papers."

In the next quotation the informant referred to was Miss Jewsbury, Mrs. Carlyle's friend and confidante. Froude continues:

"When she [Miss Jewsbury] knew that Carlyle had selected me to write his biography, she came to me to say that she had something to tell me that I ought to know. I must have learnt that the state of things had been most unsatisfactory; the explanation of the whole of it was that Carlyle ought never to have married. Mrs. Carlyle had at first endeavored to make the best of the position in which she found herself. But his extraordinary temper was a consequence of his organization. As he grew older and more famous he had become more violent and overbearing. She had longed for children, and children were denied her. This had been at the bottom of all the quarrels and all the unhappiness. . . . In her [Miss Jewsbury's] last illness, when she knew she was dying, and when it is entirely inconceivable that she would have uttered any light or ill-considered gossip, she repeated all this to me with many curious details. The morning after his wedding-day he tore to pieces the flower-garden at Comeley Bank in a fit of ungovernable fury."

The Academy points out that this revelation is supported by apparent references in Mrs. Carlyle's diary and by the fact that she constantly talked as tho she were free to leave her husband. The London *Outlook* (June 13) speaks of this "most saddening controversy" as follows:

"What are the essentials? The doctrine of Thomas Carlyle, prophet and sage, was that the truth is the truth and no lie. If

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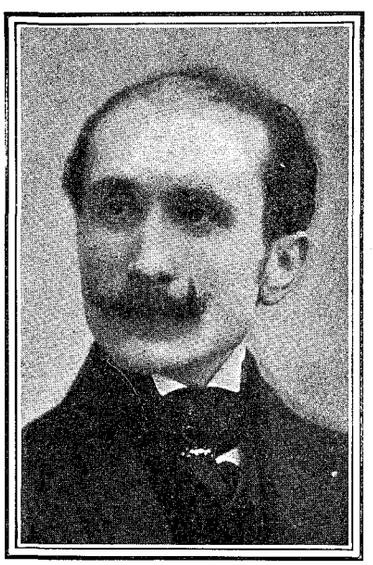
one wishes practical evidence of how he thought biography should be written, it is only necessary to turn to his 'Cromwell' or 'Frederick.' Froude's main defect as a biographer of Carlyle was that he hesitated between the Carlylean standard of 'the truth' and the decorous conventionalities of 'The Minerva Press.' This posthumous pamphlet from the tin box contains the truths he suppressed. . . . . .

"Remains the contention that a great man is to be judged only by his works, and that his private faults and backslidings do not concern the world. In the case of a painter, a musician, or a statesman, that is a plausible and even reasonable theory. But in the case of one who like Carlyle was forever teaching and preaching, it is a cistern that will hold no water. Carlyle had a robust contempt for the fine arts, among which he reckoned the art of writing things which were not facts, of living lives which were not true. To do him credit, he seems, according to Froude, to have wished the whole truth—or, better said, the entire facts—to be told about himself. In that desire he adhered nobly to the doctrine he preached. 'Silence is golden' was the constant text of one who was nothing if not irascibly voluble. 'Suffer in silence' was the unceasing theme of him who with his outbursts of melancholy rage turned his household into the semblance of a madhouse. Surely himself would laugh at the business could he see it now that death has drawn him and her whom he honestly believed he loved into its eternal peace. Never before has fate played such a sorry trick upon the works of man. And this is the real common-sense lesson of the whole Carlylean tragi-comedy. The Carlyleans and the Froudeans on the stage lash themselves into rage, beating each other furiously about the chaps in the name of truth. Among the spectators some weep at the sorrows of Jane Welsh, watching her pass away with all her woman's desires unfructified. Some pity Thomas Carlyle as they see him, the sport of some malicious genius, striving now to scale heaven, and now groveling in the dust. But all vote it a wondrously fine play.

"It would be well if time could expedite its processes of obliteration and draw the world away from the contemplation of the life of Carlyle to the consideration of what he wrote. For it must never be forgotten that he inspired by his writings a whole generation of singularly able and learned men. In the psychic force he exerted he dwarfed all other teachers. After-ages may call his time by the name of Darwin, but Darwin's theories will sooner be superseded than the essential truths so eloquently inculcated by Carlyle. He was an unhappy man, and made others unhappy; unconscious that the gods were making of his life a monumental example of human vanity, he separated the worlds of thought and act. These worlds are one, and the gods, as they always do in such cases, have found him out. Their lesson is greater than the one he labored to express."



EDMOND ROSTAND,

The brilliant young poet and dramatist who succeeds M. Bornier in the French Academy.

Mr. Andrew Lang, writing in the London *Morning Post*, has a word to say for Froude's good faith in his treatment of the materials left in his hands for the Carlyle biography:

"Mr. Carlyle entrusted the archives of Cheyne-walk to Mr. Froude, who handled them in his well-known way. Now Mr. Froude had been handling documents in his well-known way for many years. He had long been most intimate with Mr. Carlyle, who must have understood the many merits and defects of Mr. Froude as an historian. The merits were universally acknowledged; the defects were not less familiar to all who cared to understand them. They were blazoned abroad by critics both foreign and domestic. Mr. Carlyle can not have failed to be aware of them. Mr. Froude took his own view of the Carlylean events and characters with which he dealt historically. He habitually treated history as Turner treated nature; he 'composed' his pictures in great masses of light and shade; he was an artist, not a topographer. In his historical works he introduced long quotations from documents, but often they were not literal quotations. He omitted passages, with no marks of omission, such as dots (. . .); he was capable of mistranslating (we are all liable to error). He occasionally added passages not to be found in the originals; his aim was to give the gist, as he understood it, not the precise words of the materials which he handled. All this was matter of common knowledge; critics proclaimed it in many reviews, and Mr. Carlyle can not but have known what all historians knew about the methods of Mr. Froude. But to him (and to other literary trustees who died) Mr. Carlyle deliberately entrusted the archives of Cheyne-walk. That was Mr. Carlyle's own affair."

The New York *Times Saturday Review* (June 20) takes the optimistic attitude toward the whole controversy, that "if it serves to increase the number of readers of Carlyle or of Froude, for Froude is good reading when read understandingly, it will surely do more good than harm."

AMERICAN VIEWS OF THE NEW FRENCH ACADEMICIAN.

TWO years ago M. Edmond Rostand, then only thirty-three years of age, was elected a member of the French Academy, a fauteuil having been made vacant by the death of M. Henri Bornier. Not until early in June of this year, however, was he formally received into the ranks of the forty Immortals. The delay was due to his failure to compose, until recently, the speech exacted in memory of his predecessor. His reception, when it did take place, was the occasion of remarkable enthusiasm. The papers speak of him as the literary idol of Paris. It is commented upon as a brilliant achievement for so young a man to have taken, as it were, by storm, the august body whose doors remained inexorably closed against Balzac, Dumas, Zola, and Alphonse Daudet. The New York *Times* considers it "a very good sign of the changed temper of the Academy as well as an encouragement to young French writers that such an author should have come so soon to the prize commonly reserved for the declining stage of a sleepy and uneventful existence." M. Rostand is best known in America by his "Cyrano de Bergerac" and "L'Aiglon." *The Commercial Advertiser* (New York, June 6) describes him as "the one living Frenchman of letters who possesses in full measure the attributes of genius and a fame that is international." From the same paper we quote further as follows:

"Rostand well deserves whatever honor can be paid him by his countrymen; for in what he writes are perfectly combined the exquisite art of the classical tradition in France and the romantic feeling which gained full play in the early years of the last century. His technique is as brilliant as that of Boileau; his wit is as polished and as rapier-like as that which made the salons of France so famous for two hundred years. But with him technique never becomes mere clever mechanism. It remains the instinctive adaptation of means to end which raises the born artist above the level of the artisan. His wit, also, is never forced, but comes flashing out like the keen blade from its scabbard at the touch of the accomplished swordsman. When to these qualities there are added perfect spontaneity, true feeling, and a capacity for intense enthusiasm, we have a combination such as has not been found in French letters for a generation.

"Rostand recalls the old and virile France that had not yet begun to droop and die amid sensuous music and the sickly scent of perfume. His spirit is akin to that of the men who fought through the great wars of the past and who lived and loved and felt all the zest of life out in the sunshine and the open air. His Cyrano is a proof of this; for in it we see the daring, conquering, triumphant Frenchman, brave to recklessness and with a touch of

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splendid folly in his bravery—a man of action and of feeling too, the absolute antithesis of the jaded, enervated creatures who are so typical of France to-day. In Cyrano we can go back to the type of one who can win with courtesy and lose with generosity, who can be a lover and yet not a libertine, and who can put aside all selfishness because there is something in the world, outside of his own self, for which he cares intensely. In L'Aiglon, Rostand touched another chord to which the heart of France responded with a still more poignant thrill. It was almost an allegory of its kind—a moment of abasement for France, a moment of supremacy for Germany; but back of it all, the splendor of the Napoleonic legend still unforgotten and cherished in the heart of the little Eaglet whose Austrian masters have thought to keep from him all knowledge of his father's glory, but who in one supremely stirring scene reveals his knowledge of the whole magnificent drama of dazzling victory with which his father's name is linked forever.

"France has done well to honor Edmond Rostand. His genius calls her back to higher thoughts than those which vex her soul to-day. His lighter notes have all the tinkling music of silver bells; but above this minor melody there rings out a glorious bugle-call which those who hear it will do well to heed; for it is a call to summon those high qualities which once made France the mistress of the world—the qualities of hope and courage and chivalry and honor."

The following personal description of M. Rostand occurs in a special letter from Robert H. Sherard to the Boston *Transcript* (June 20):

"In ordinary life he dresses without reference to prevailing fashions. On the last occasion on which I saw him—it was in his Paris home in the rue Alphonse de Neuville—our modern De Rubempre appeared in a black morning-suit striped vertically with a tiny stripe of white, a cream-colored chemise of fine silk, red at the turned-back cuffs, and high, turned-down collar. His cravat was of black velvet, an enormous thing, of the kind fashionable in France in 1830; the style that Rostand always affects. His silk socks were black, spangled with tiny yellow flowerets, and his neat little slippers were of patent leather. He always has a cigarette in his hands or in his mouth, and when the one he is smoking is getting low, his fingers are busy rolling its successor. He wears a haggard, nervous, tired, anxious air. He has the shy look of a man who is self-centered, preoccupied with some fixed idea. A soft, low voice which, in its rare moments, rises rich and full. No gestures, only now and then a weary wave of the hand as the fine head rolls from one side of the Voltaire chair to the other."

A NEW ESTIMATE OF TENNYSON.

IT is now ten years since Tennyson's death, and half a century since the appearance of some of his best work; therefore not too soon, says Mr. Frederic Harrison, the distinguished English critic, "to look to the wisely balanced estimate of his complete works by Sir Alfred Lyall as that which will prove the final and authoritative judgment of the twentieth century on the supreme poet of the Victorian era." In the memoir here mentioned, Lyall arrives at practically the same position in regard to Tennyson as that reached by Mr. Harrison in a brief sketch published two years ago. This position Mr. Harrison again proceeds to examine (in *The North American Review* for June), and he adds some further criticism of his own. At the outset, Mr. Harrison emphasizes the generally accepted dictum that the dominant note of Tennyson's poetry is his supreme mastery of form, "especially in all modes of lyric art." He writes: "Nothing satisfies us unless we place Tennyson quite alone, unapproachable, in an order by himself, among the Victorian poets, if only by virtue of this unique perfection of style. No man honors more than I do the intellectual power of Browning, the serene meditations of Arnold. But perfect poetry must be perfect in form." Even Tennyson, Mr. Harrison finds sometimes at fault in his technique, as in the imperfect rimes of some of the earlier lyrics, and still more in the enormously long lines which became a mannerism in his declining years. Of these Mr. Harrison says:

"Lines of sixteen syllables as in 'Despair,' or of eighteen and even twenty in 'Vastness,' are abortions in English verse; and that for the sound reason that the English language has an inordinate number of consonants in proportion to vowels, and consequently piles up an agglomeration of letters in every long line. No other poetry has ever burdened itself with verses of sixty letters and twenty syllables. Such monstrosities in poetry are not verses, but tumors. Hardly any modern language is so ill-fitted for them as is our own."

In further criticism of the poet's method, we quote the following:

"Tennyson would too often paint vignettes upon a canvas which was fit for a cartoon of life-size groups. As Lyall points out, his habit was to paint a picture by elaborating a succession of local features, not by broad strokes. And in conducting an argument, or developing a plot, he sought to obtain his effects by a multiplicity of kindred, but distinct, points. The whole was always beautiful and often impressive. But it was at times tedious and was never the highest form of art. The Homeric and sculpturesque figures of Œnone, Ulysses, Tithonus, became long-drawn subtle romances of love, disappointment, destiny, and ambition, more akin to the modern novel than to classical simplicity. Tennyson, no doubt, was never diffuse in words, and wrote with a cultured brevity and economy of phrase. But he was certainly most profuse in images, ideas, and colors; and, in arguing a thesis or in narrating a story, he relied on artful elaboration, rather than on the flash, the thunder, of the greatest poets. . . . . .

"The truth is this. Tennyson phrased each thought with masterly concision. But he framed each picture with a laborious multiplication of touches; he told his tale with a continuous stream of subtle suggestions, just as Samuel Richardson does in 'Clarissa'; and he works up a recondite philosophical thesis by piecing together a *sorites* of ingenious arguments, no one of which he is willing to rely on as conclusive. It is a mode of art singularly popular, but it is not the art of the greatest masters of song."

Of Tennyson's versatility, Mr. Harrison writes: "Since Shakespeare, no one of our poets, unless it be Byron, has shown anything like the range of invention and grasp of diverse themes and all modes of the lyre." In limitation of this, however, attention is called to his "singular tendency to restrict his subjects to his own country":

"He confines his vision, except for the antique, to England and even particular parts of England. Chaucer, Shakespeare, Milton, Dryden, Pope, Byron, Shelley, Wordsworth, Coleridge are full of interest in other lands. Foreign travel did not inspire Tennyson; foreign history, legend, and art left him cold; he rarely alludes even to Scotland or to Ireland. He is the most intensely English of all our poets, unless it be Cowper or Crabbe. That has been Tennyson's strength. It may hereafter prove to be a weakness."

"In Memoriam," which reveals a "sympathetic affinity with the spiritual aspirations and intellectual dilemmas of the time," suggests a consideration of Tennyson's religious position. We read: "Of course, Lyall rejects the curious notion of some Tennysonians that 'In Memoriam' founded a theodicy or religious philosophy of its own." This because Tennyson had a "too dubitating temperament to found any scheme of philosophy or theology whatever." We are told that his frame of mind was too often "inconsequent and gloomy"; that he "faced the specters of the mind, but never absolutely laid them." Personally, says Mr. Harrison, the poet seemed more unsatisfied with his own beliefs than his poems showed. To quote more fully:

"Down to his latest years, Tennyson was constantly shaken with the enigmas of the Universe, the Infinite, Death, the petty and transitory nature of our Earth. All this, in the absence of any authoritative revelation, creed, or church, hung over his subtle and brooding soul, and made him almost a pessimist, in spite of his resolute will to 'believe where we can not prove.' Such was the tone of the cultured academic mind of the first half of the nineteenth century. Tennyson lived his whole life in this atmosphere, and transfigured its hopes, its doubts, its horrors, and its yearnings in a series of exquisite, but depressing, descants."

In the "Idylls of the King," as in "Maud," says Mr. Harrison, the poet set himself a task "where the conditions of real success

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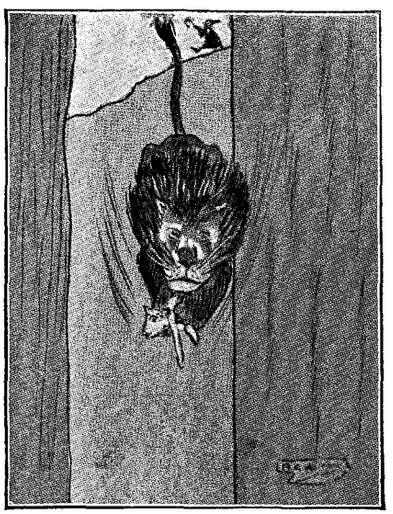
were unattainable by any art." For the Arthurian romance, in its original form, "never was a thing for young ladies to dream over, for ministers to preach about, or for the hierophants of culture to expound in elaborate keys and commentaries." Transmuted into "ethical allegories, psychologic subtleries, and modern delicacy of thought and speech," they constitute, in the opinion of the critics, too much of a "splendid anachronism." In the case of "Maud," the difficulty lies in the monodrama form, "where violent storms of passion, ecstatic love and happiness, and actual madness have to be told of himself by a single speaker." To Tennyson's ballads the critic denies perfection in kind on the ground that "culture and word-painting" can never produce "the pathos of the genuine speech of rude men." The dramas, thinks Mr. Harrison, have qualities which will win the appreciation of "more worthy audiences when a real reform of the theater has been achieved." For "The Princess" he has unmixed praise:

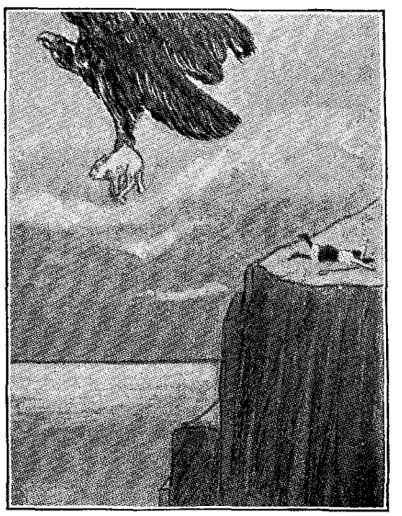
"It was a theme that gave scope to every one of Tennyson's gifts—his fancy, his exquisite sense of beauty both material and moral, his glowing imagination and deep sense of purity, the reign of love, the perfection of woman. For my part, I always count this poem as Tennyson's most typical triumph, for while it gives every opening to his peculiar genius, it has nothing whereof he was other than perfect master. 'Maud' may have structural defects; the 'Idylls of the King' are a cross between idyll and epic, and are not quite faultless in either sense; and even 'In Memoriam' is somewhat long-winded, lugubrious, and unsettling to the general reader. But the 'Princess' has perennial delight for the whole reading world, while it satisfies every canon of the most searching criticism."

In conclusion, Mr. Harrison writes:

"We may offer these criticisms without at all impugning Tennyson's undoubted claim to be looked on as the supreme poet of the Victorian era, and one of the chief lyric poets of our English tongue. It is unworthy of him and of ourselves to exalt him to a superhuman pedestal, where it is counted profanity to hint at a weakness or a fault. Like almost all our poets, except Milton, Gray, Coleridge, and Arnold, he published a great deal more than he need have done. Tennyson no doubt published far less of careless, ill-digested, and poor work than almost any of our poets. All of them, except Milton and Gray, sank at times into bathos unworthy of them. This Tennyson never did. But he published much, in his later career, which is inferior to his best. The future will no doubt be content to remember little more than a half, or even a third, of his immense output. Most of his poems would be more effective if they were only half as long as they are. Again, his best work was all completed in the first thirty years of his very long course of active work. But having accepted these provisos, let us make the most of him who was the greatest poet of the last three generations; let us delight in his grace, soothe our spirit in his music, revel in his fantasies, and honor his noble ideals, his pure imagination, his profound seriousness."



AFTER J. T. NETTLESHIP.



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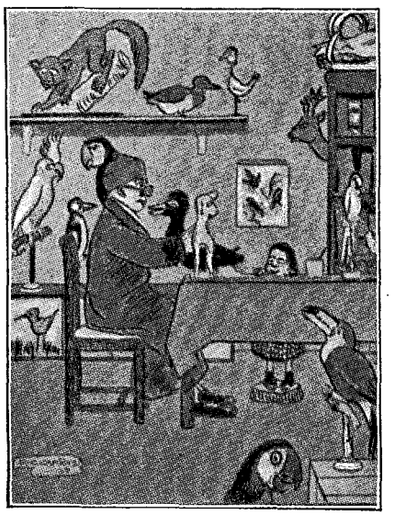

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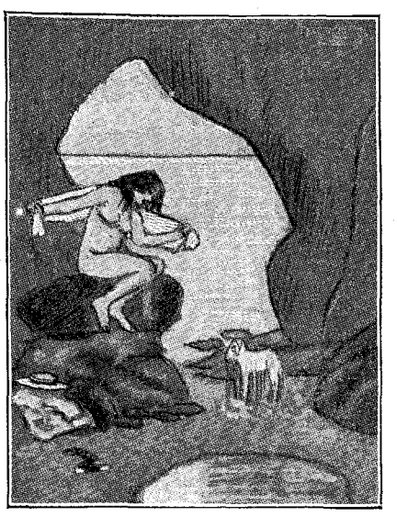
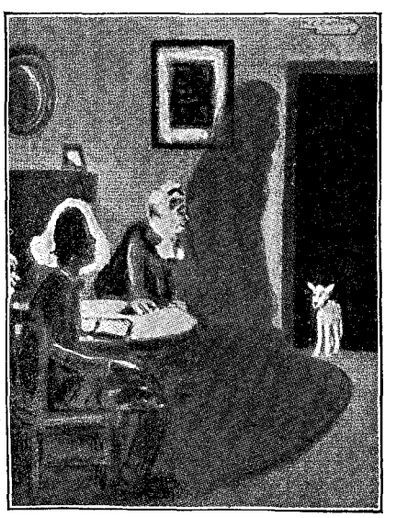


AFTER SIR E. J. POYNTER, P.R.A.



AFTER HON. JOHN COLLIER.

PUNCH'S ARTISTIC COMPETITION. THEME: "MARY HAD A LITTLE LAMB."

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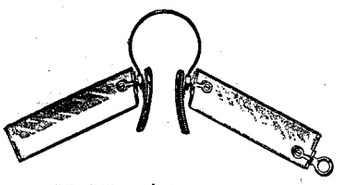
SCIENCE AND INVENTION.

A NEW FORM OF SPECTACLES.

CURIOUS-LOOKING rectangular eye-glasses are now seen occasionally, especially in France, where, we are told, they are growing popular. These are the so-called "rational spectacles," invented by a French oculist, Dr. Ribard. An editorial notice in *Cosmos* (Paris, June 20) informs us that these glasses are peculiar only in the fact that they are shaved down to a horizontal strip; but for this, the lens is the same as in the ordinary form. The disadvantages of ordinary glasses are thus set forth by the writer:

"Far-sighted persons are unfortunate in more ways than one; in the first place, they are generally aged people, and no one likes to grow old and to show signs of doing so. Again, while the spectacles or eye-glasses are indispensable for reading, writing, and, in general, for viewing objects at normal distance, these artificial aids become obstacles when the vision of more distant objects is concerned, even if they are only one or two yards away; then the glasses render the view confused and must be removed. An artist is obliged to do this continually—take off his glasses when he looks at the object that he is painting, and put them on when he desires to record on the canvas what he has seen.



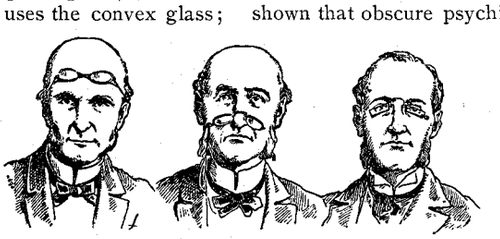
DR. RIBARD'S EYE-GLASSES.

"Another inconvenience is no less grave. If the aged person reads while walking, he must use his glasses; but if he looks at his feet, the ground seems not only blurred but deformed, by reason of the spherical aberration. A railing, or the curb, seems curved; obstacles are not seen in their real positions, and the troubles that this may cause are quite evident.

"From these facts it results that a far-sighted person must continually raise or remove his glasses. . . . Every one does this as is most convenient; some raise their spectacles to the forehead (No. 1)—a classical maneuver with school-teachers who wish to look at their pupils; while others place the eye-glasses on the end of the nose (No. 2), which enables the wearer to look over them when it is necessary to see at a distance. The least inconvenient of the methods is to place the glasses at an abnormal distance from the eye; but this forces it to do a fatiguing amount of accommodation.

"Some artists, especially portrait-painters, use spectacles whose invention is attributed to Franklin; the convex lens is cut in two horizontally, and only the lower half is preserved, the upper being occupied by a plane glass which is only to keep the first in its rim. The use is simply explained: to look at the model, the head is lowered and the visual ray traverses the plane glass; to look at the canvas, the head is raised and the eye uses the convex glass; but the line of separation, and especially the cutting of the lens in its axis, are fatiguing to the sight."

The writer then proceeds to set forth the advantages which he claims for Dr. Ribard's new device, intended for the aged and other far-sighted persons:



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DIFFERENT METHODS OF USING SPECTACLES.

"As the eye uses only the center of the glass, he has dispensed with the upper third, which has the same result as putting the glass on the end of the nose, without the inconveniences noted above.

"In like manner he has done away with the lower third: thus a simple movement of the eye enables the wearer to see at his feet the obstacles of the path in their actual places. To read, write, or draw, the eye looks straight ahead. The new eye-glasses or spectacles—for the lenses may be mounted in all ways—are odd-looking; the glasses are rectangular, and we may add that some practise is required to use them properly; at first the wearer is apt to look over or under the glass, even for near objects. A little practise is necessary to hold the objects of vision, or the book, in the visual field, but this is a matter of only a few hours."—*Translation made for* THE LITERARY DIGEST.

INTERACTION OF MIND AND BODY.

THE contention of Sir Oliver Lodge, the English physicist, that the mind acts on the body without the expenditure of energy and that therefore psychical phenomena are not subject to physical law, has been set forth in a recent address of Sir Oliver's quoted in these columns. His view has called forth many expressions of opinion from men of eminence in science, who take various positions on one side or the other; and the controversy is still proceeding. Of it and of its relation to the investigation of obscure psychical phenomena, *The Evening Sun* (New York) speaks as follows in an editorial (June 30):

"For many years Sir Oliver Lodge, with Dr. Wallace, Sir W. Crookes, and a few others, has stood in opposition to the great majority of scientific men in his attitude toward the obscure psychical phenomena known popularly under the names of telepathy, clairvoyance, spiritualism, and so forth. As president of a section at the meeting of the British Association twelve years ago, he urged his colleagues to recognize and investigate these phenomena. . . . One of the great difficulties in such investigation was this, that the relation of life to energy was not understood. We had to recognize in life a guiding and directing principle 'disturbing to the physical world,' but no proper place had as yet been found for it in the science of physics. This difficulty has again and again been alluded to by Sir Oliver Lodge in the mean time, and at the present moment he is in the depths of a controversy over 'psychophysical interaction,' a controversy that has gone quite beyond the comprehension of the general reader.

"At the last meeting of the Society for Psychical Research, the late Frederic Myer's monumental work on 'Human Personality' was the subject of discussion, and Sir Oliver Lodge took occasion to reassert his attitude and to hail Myers as a man of science and the first to evolve a reasonable comprehensive scheme involving much that had hitherto passed under the title of 'occult.' In the pages of *Nature* he states the case in even stronger terms. Granting that Myers lacked technical training, 'I would point out,' he writes, 'that men not professionally scientific have had a profound influence on scientific progress before now, and if I were to seek for an analogy to the effect which I expect these volumes will have upon the development of the psychical sciences, I would liken it by anticipation to the effect of the "Novum Organum" upon the physical sciences. Francis Bacon was a man of letters, not a scientific man, but he recalled all educated men to the possibility of exploration by experiment and observation, and so cleared the ground and paved the way for the general acceptance of the results of Gilbert and other great and truly scientific men of the same and subsequent eras, whose pioneering work might else have been lost in a mist of dislike, disbelief, and obscurantism. Myers has shown that obscure psychical phenomena can be legitimately investigated by observation and experiment, and can be regarded as part of a sufficiently comprehensive scheme of natural knowledge; him, then, I liken to Bacon.'"

When it was remarked by Dr. Walter Leaf that the conclusion drawn by Myers in favor of the survival of personality after death was precisely opposite to that which he himself would draw from the evidence, Sir Oliver answered that conviction was not to be expected or, perhaps, even desired. Even the physicist is often twitted for believing in a purely hypothetical ether. He went on to say:

"This is one of the cases, and there are several, where the onlooker does not see most of the game; where the man in the street, with all his conspicuous ability, is not an ultimate authority. It is difficult for such a man to realize the strenuously acquired, full-bodied certitude, or the clear-visioned perception, and what one

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can hardly help calling, in some sense, knowledge, which may be possessed by the trained man of science by soaking his mind in a subject for years, by 'continually thinking unto it,' in Newton's phrase."

A CONFLICT OF EVIDENCE.

THE wonders of radium as recently described are largely conclusions based on electrical evidence. That this testimony leads to such astounding results, and that it is directly contradicted by such chemical evidence as we have at our disposal, are regarded by *The Electrical World and Engineer* as sufficient reasons for a suspension of judgment in the matter until more careful experiment shows wherein the two classes of evidence may be reconciled. The conception of a definite chemical substance like radium forming spontaneously in solid rock, giving out heat at an inconceivable rate, and then spontaneously decomposing, "comes as near," this journal thinks, "to being dynamical 'tommy-rot' as anything suggested since the demise of the lamented Professor Keeley." It goes on to say:

"It should be remembered that radium has been shown to have a perfectly definite and characteristic emission spectrum with definite mathematical relations to the spectra of allied elements, and its atomic weight has been determined by ordinary chemical methods as accurately as that of many other rare elements. It can be separated from other substances by ordinary chemical methods, forms salts with haloids and acids in an entirely regular manner, and behaves in general as it ought to behave from its approximate place in the periodic series. All the chemical facts about it give it a systematic place as a regular chemical substance not set apart from other elements by any remarkably unique peculiarities. It is rare, to be sure, but so are many other elements found in small proportions in unusual minerals. Uranium and thorium, its near neighbors, are fairly well known substances, both possessing the same property of radioactivity under certain circumstances, but in a slightly different way and to a much less degree. Polonium, another allied substance, has far greater radioactivity, but in it the emanations allied to cathode rays of projected matter cut relatively a very small figure, while it also now appears to have a definite chemical identity.

"Again, with respect to thorium and uranium, it has been pretty clearly shown by chemical research that radioactivity is not a regular and invariable property under all circumstances, but appears under certain reproducible conditions and may disappear and again be reproduced. It seems to belong to them in much the same way as the phenomenon of phosphorescence belongs to calcium sulfid prepared in certain particular ways. Radioactivity may or may not be allied directly to phosphorescence, but it has already been shown to pertain to altogether too many kinds of matter to allow of a highly specialized explanation applicable to radium and its allies and yet not holding for commoner substances. As we have several times taken occasion to remark, the main trouble with investigations of radioactivity is a tendency to rely blindly on electrical evidence for the explanation of these apparently very complicated but widely generalized physical properties. To look at the matter without professional bias, the electrical evidence as to the facts recited at the beginning of this comment, by itself and uncorroborated by independent sources of information, is 'not worth the powder to blow it up,' if taken alone. The electrical effects of radioactive material are valuable means of investigation, but they tell only a part, and perhaps a rather small part, of the whole story."

An Insect Aeronaut.—A curious insect that makes little balloons and takes aerial journeys in them has been discovered in this country by two naturalists, according to *La Nature* (Paris). Writes M. Henri Coupin in that paper (June 13):

"One day when these two naturalists were taking a walk in the country, their attention was attracted by small bright objects floating in the air, which appeared not to be displaced wholly by the wind, but to move in some degree as if steered. They caught some of these and were no little surprised to see that they were small viscous balloons, 7 millimeters [about ¼ inch] long, of elliptical form and almost entirely composed by tiny bubbles in a single layer and of uniform dimensions, showing iridescent reflections. To each balloon was suspended by the feet an insect of the genus *Empis* [a fly resembling the hornet-fly]. A still stranger thing was that each balloon contained a dead fly, which perhaps served as food for the *empis*. The balloons would not keep; both in water and in alcohol they softened and dissolved. All this would appear strange enough, but the facts seem less singular if we note that some insects surround themselves with small bubbles filled with air. Suppose that the gas in these bubbles becomes less dense under the action of the sun's rays; suppose that the wind is strong enough to carry them away; suppose—that we are in America; and we have the *empis* balloon, but without the dead fly, whose presence is not very clear. The balloon appears to serve not only for locomotion, but for other purposes. When the male pays court to the female, he holds his balloon between his legs and seems to play with it. This performance probably interests the female, for she is immediately attracted by it. This whole series of new and unexpected facts deserves further investigation. We should remark in closing that we already know of spiders that make airships out of silken threads and sail about with them; the balloon of the *empis* seems rather more convenient."—*Translation made for* THE LITERARY DIGEST.

THE TOILET OF ANIMALS.

WE are accustomed to distinguish between clean and dirty animals, but they differ only according to human standards. All creatures care for their bodies, and do it in the way that nature has taught them, altho this may involve an act that seems to us unclean, such as rolling in the dust. Says M. Henri Coupin, in an article on this subject in *La Nature* (June 6):

"We have only to look at a fly washing itself on a window-pane, or a cat making its toilet with tongue and paw, or an elephant giving itself a cold shower-bath, or a monkey looking for fleas on itself or its young, to realize that the sentiment of cleanliness is very widespread among animals. Nevertheless it must be said that this feeling is not universal; some animals have no trace of it and will not try to remove dirt from their coats. But in certain cases we can easily see that such violation of elementary propriety has a definite purpose."

The larva of the masked reduvius, we are told, envelops itself in dust in order to be able not only to escape its enemies but to approach its insect prey unnoticed. The frog-fish covers itself with mud and seaweed in order to pass unseen at the bottom of the sea. Many ruminants and pachyderms roll in the dirt and seem greatly satisfied with the crust of earth that covers their skin. This protecting mantle is, in fact, very useful to guard them from the attacks of parasites. A large number of birds cover themselves with dust, with evident pleasure; and some mammals do the same. It should be remarked that the species to which contact with water is disagreeable have generally this habit of rolling in the dirt; whence it is inferred that these two agents, water and dust, have similar effects from a hygienic standpoint. As to the motives that impel the animals to act as they do, M. Coupin says:

"Among these motives, we must admit in the case of some animals the need of scratching themselves. It is thus that we may explain the desire of horses, asses, and camels to roll on the ground. . . . . .

"Another effect of these actions must be to rid the surface of the skin of an excess of sweat and oily matter which clogs the skin and the hair. This is notably the case with the rodents, which are also confirmed users of the dust bath, devoting themselves daily to this exercise, even when they have no vermin.

"Bulls and cows obtain the same result by different methods. During the summer heat, they sometimes throw into the air with their horns bunches of hay or straw; sometimes they dig up earth with their forefeet and throw it back on the rear parts of the body. And they often do this with such violence that they almost disappear under the thick cloud that they raise.

"Finally, a more powerful motive still, perhaps, is the necessity of freeing themselves from parasites. When the animals are annoyed by these and the ordinary means of getting rid of them are

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insufficient, they roll in the sand in order to dislodge the enemy by force. It is evidently with this aim that elephants, after a bath, roll in the dust and, taking earth in their trunks, powder their bodies carefully.

"So far as the birds are concerned, their intention in such cases admits of no doubt. The dust-loving birds are well known; these are generally afraid of water, which they replace by sand as a cosmetic. While they are setting—that is to say, while they are condemned to long immobility, favorable to the multiplication of parasites—then especially these birds feel the need of ridding themselves of vermin. But in place of bathing in the nearest pond, as other species do, they take a sand-bath. Among dust-loving birds we may cite domestic fowls. Who has not seen chickens make a hole in dusty ground, and, crouching by its side, stir up clouds of earth with claws and beak?"—*Translation made for* THE LITERARY DIGEST.

MAN AS A MINERAL.

LIVING beings are but aggregations of mineral substances and biology is but a chapter of mineralogy—so says M. A. L. Herrera in an article in the *Revue Scientifique* entitled "The Preponderant Rôle of Mineral Substances in Biological Phenomena." Among the most striking of modern discoveries in physiology has been the demonstration that on minute traces of metallic elements and their salts, once regarded as only accidentally present in plant and animal tissues, depend some of the essential vital processes in those tissues. M. Herrera goes so far as to assert that life is thus altogether dependent on the mineral constituents of the body. He says:

"Science made a great step when she succeeded in obtaining imitations of protoplasm, whose structure had once been looked upon as an almost supernatural phenomenon. But the progress was still greater when she succeeded in preparing perfect imitations of organic bodies with inorganic material, such as calcium chlorid, sodium phosphate, and calcium carbonate—substances that are found everywhere. . . . Besides, the structure of living beings, whether organic or inorganic, would be useless without the water and the salts that determine the tonus and the nutritive osmotic currents.

"Berthold, Bütschli [and others] have attributed the movements of the amebæ to a series of responses to corresponding changes in the interior density of the organism; but I have maintained that all the phenomena of movement depend on the presence of oxygen, that is to say, on oxidation and the corresponding release of heat. . . . . .

"As for nutrition, its base in all living beings is oxygen, water, salts, carbon, and nitrogen. . . . Forster in 1864 tried to feed dogs with organic substances deprived of nearly all their inorganic ingredients. Death from inanition took place sooner than if the dogs had been completely deprived of food.

"Altho substances from the organic kingdom are sufficient in themselves for the support of life, it is because they always contain a certain proportion of mineral matter. Religious bodies that subject their members to the most severe privations have in vain tried to banish salt from their tables. Physiologic experiments on animals show that salt is indispensable to the economy."

M. Herrera goes on further to show that fermentation and oxidation, which, he says, are the processes at the bottom of life, depend largely on the presence of certain mineral substances in the body. Without manganese, for instance, the oxydases will not act, and on their action depends the fixation in the tissues of the oxygen we breathe. Even the activity of pepsin in digestion has been attributed to the presence of iron. The rôle of electricity in life has been much dwelt on by recent biologists, and the conductivity of the bodily fluids seems to depend largely on the presence of mineral constituents. M. Herrera concludes thus:

"We can not deny the importance of the six hundred organic substances extracted from plants, . . . but neither can we deny that living beings proceed out of inorganic forces and substances. In inorganic workshops there are prepared with mineral reagents an enormous quantity of carbonaceous substances. . . . Geology is thus united to biology and we have thus established a new bond between terrestrial biology and the general biology of the universe. If my views are correct, living beings must be regarded as mineral colloids, and zoology and botany as chapters of mineralogy."—*Translation made for* THE LITERARY DIGEST.

A New Light Cure.—A method of medical treatment by violet light, in which the light is produced in the very veins and tissues of the body itself, is described in *The Electrical World and Engineer* by Dr. William J. Morton. Dr. Morton first notes that if a solution of quinin, of the strength of one grain to eight ounces, contained in an ordinary glass bottle, is subjected to *x*-radiation in the dark, the solution will be seen to glow with the fine, opalescent violet-ray fluorescence of quinin solutions. He goes on:

"Calculating the amount of blood in a human body to be one-thirteenth part in weight of the entire body, we may estimate that a person weighing one hundred and thirty pounds will contain ten pounds of blood. This is equivalent to ten pints or equivalent to the above given ratio of one grain to eight ounces of water. We may, therefore, without doubt, conclude that the fluids of a person to whom twenty grains of quinin have been administered represent a solution of quinin equivalent to that mentioned in the bottles; and equally when such a person is exposed to the *x*-ray, that the person's tissue will be rendered fluorescent in the same manner.

"The quinin may be administered about one hour before the *x*-ray treatment and in a dosage of from five to twenty grains.

"It is recognized that the radiations of substances exhibiting a violet color possess curative properties in disease. We have thus presented to us by this new procedure, a method of producing fluorescence in more intimate relation to the tissue elements than can be gained by any method from the exterior. In this manner I have been treating cancer now for over a year, and with, I believe, results which could not be attained by the *x*-ray alone, tho this is purely a clinical deduction."

The Akouphone: A Correction.—In our number of June 27 (p. 923) we republished from *The Scientific American* an article on "An Instrument for Making the Deaf Hear." The writer made the statement that "the acousticon is the outcome of a prior instrument called the akouphone, which has been abandoned for the reason that the new instrument better answers the purpose of transmitting articulate sounds to the inner ear." This statement, it seems, is an erroneous one. The makers of the akouphone, so far from having abandoned that instrument, claim for it that "it is to-day the only instrument for this purpose in the market which is commercially successful."

SCIENCE BREVITIES.

"WITH their little red wrappers decorated with black polka-dots, the various members of the lady bug family are gay and attractive members of the insect world," says *The Scientific American*. "They are always man's friend, and get most of their living by preying on the destructive soft-bodied plant lice, the most common of which is the green aphis, which can commonly be found on house plants and rose-bushes. . . . The larvæ of the ladybug also live principally upon insects which are destructive to garden and field crops. The dainty ladybug should never be destroyed."

"WHAT to do with the immense amount of furnace slag that accumulates in iron foundries," says *The Municipal Journal and Engineer* (June), "was successfully solved by an English concern, which has converted this slag into paving-flags, paving-tiles, bricks, etc. The process of making the paving-flags is described as follows: The slag is carried to a crusher having a capacity of one hundred tons daily, where it is broken up and then taken to screens where it is graded, the coarse being run into cars to be used as ballast and the rest subjected to further crushing. The excess dust is removed by screening and used for the manufacture of tiles. The slag suitable for paving-flags is mixed in a dry state with a cementitious material and then water is added and the whole thoroughly incorporated. A pressure of four hundred tons is exercised upon this mixture by a hydraulic press and all the moisture possible is forced out, leaving a hard, dense block of uniform character. A different cementing material is employed in making tiles from the dust, the effect being to give the mixture a certain amount of plasticity which allows it to be molded by mechanical means and permits it setting into a dense mass. If rapidity of production be desired the action of setting can be accelerated by artificial means and the goods made ready for use within twenty-four hours. The addition of coloring material allows the construction of building-blocks of various hues. Experience with these slag materials show that exposure to cold and frost has no effect except to produce a greater hardness in the material."

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THE RELIGIOUS WORLD.

WHAT PROTESTANTISM OWES TO WESLEY.

THE three great dramas of history, in which has been or is being accomplished a unity of the race, are, according to the Rev. John J. McCabe, of Dayton, Ohio, Paganism, Papalism, and Protestantism. The central figure of the first is Julius Cæsar; of the second, Leo the Great; of the third, not Luther, but John Wesley. Mr. McCabe, himself a Methodist Episcopal minister, gives Wesley precedence over Luther in the third of these dramas because the work of the latter was mainly intellectual, the popular spiritual consciousness being hardly touched, and Christian benevolence and missionary purpose remaining insignificant. Luther's protest against corrupt ecclesiasticism was the beginning of Protestantism; Wesley's protest against sin, its climax. Luther's protest was a battle-cry, filling Europe with contending armies; Wesley's, a song of peace, reconciling men to God and constituting the basis of a world-wide race union.

Mr. McCabe's address, entitled "Methodism the Basis of Cosmopolitan Empire," delivered at a Wesley bi-centennial anniversary, is published in pamphlet form. We quote from it further:

"Like Cæsar and Leo, Wesley found a world rushing to ruin and universal society disintegrating into an anarchy of hell. The imperialism which was to conquer and unify that world was the spiritual power of a simple doctrine. The lion [Milton's lion, pawing to be free] leaped free when Wesley proclaimed: Man is lost. Man can be saved if he will. Man can be saved *now;* and man can have the witness of God's spirit to his salvation now. This is the distinguishing and central factor in Methodism, making it an influence universal and opening the way to boundless conquest. A knowable religion! This makes real to men salvation from sin. This makes men happy in the consciousness of pardon. This makes the divine life in the soul a subject of real knowledge. Living experience gives the heart evidence of things not seen and the substance of things hoped for. A knowable religion! It was simple, but it contained a force celestial, which even now is building men into cosmopolitan spiritual solidarity, for it lifted upon the world the light of a new concept of God. The world's sin was rooted in unbelief, and unbelief in wrong ideas of God. English and American deism had put God on some far-off throne, careless of the sorrows and sins and struggles of men, exalted and remote from the world which He had made indeed, but had left to work out by itself its automatic destiny. Continental pantheism told men that the universe is the existence form of God. It obliterated the distinction between God and the world. Idealistic pantheism ignored the individual existence of the universe, resolving it into God. All matter, worlds, men, animals, flowers, everything is God. There is but one substance, and this has two infinite attributes, thought and extension, and everything is the modification of this substance. Very beautiful, no doubt; but it knocks all religion out of the ring at once, for what is the use of religion in a system which has all God and no worshipers? Materialistic pantheism ignored the personal being of God, resolving it into the phenomenal universe; but it all amounts to the same thing—God sunken in the depths of materialistic associations. Deism put God out of sight. Pantheism hid Him in the mud.

"But one comes crying in the streets and waste places of England: 'The spirit answers to the blood and tells me I am born of God.' A new conception of God, simple, startling, revolutionary. Every man can know God in his own soul, and this means God's kingdom in the only place where it can be enthroned on earth—in the human heart. . . . . .

"This force of a knowable religion reinspired all the churches and waked Protestantism to the divine commission: 'Go ye into all the world.' Wesley was greater than any sect. He belongs to the one universal church in all ages and lands, and is the providential leader of the highest movement of that church for her own purification and the regeneration of the world. His doctrine of a knowable salvation is simply that church reemphasizing her basic fact and proclaiming it with the power and life destined to make it the bond of a united race. Methodism claims no corner on this force. Her spirit is like that of her broad, catholic-minded founder, who preached in churches of the Establishment, and in Presbyterian, Independent, Unitarian, and Roman Catholic chapels. He represents a force that went through him to the quickening of Christendom and the world. The fact that a believer may know his sins are forgiven has made Protestantism evangelical and sent her forth, rejoicing in the revival missionary spirit, to publish to every creature an experimental salvation and to unite men by making them one with God. Out of this has steadily grown a unity of spirit among the churches which was unknown before Wesley came. The force of Wesleyanism has united Protestantism and started it out with deathless impulse to unite and unify all men in the kingdom of righteousness, peace, and joy."

THE ROMAN CATHOLIC AND MODERN FICTION.

THE sentiments of Roman Catholics in regard to the literary treatment received by their faith and its adherents in modern fiction has been made the subject of a paper in *The Reader* (New York) by Mr. John J. à Becket. Mr. à Becket is himself an adherent of that faith and a literary critic as well, and in each capacity he takes earnest exceptions to what he considers perversions of truth on the part of recent novelists. His criticism is chiefly directed at Mrs. Humphry Ward and Émile Zola, tho he pays more or less attention also to Mrs. Edith Wharton, Mrs. Gertrude Atherton, Richard Bagot, Henry Seton Merriman, Hall Caine, and Marie Corelli. Mrs. Wharton's offense, as noted by Mr. à Becket, is not found in one of her novels, but in a poem published in 1901 entitled "Margaret of Cortona," in which this saint, after years of repentant life, is made to avow, on her death-bed, a preference for her former lover's caresses to the love of the Lord. "It is incredible," writes Mr. à Becket, "that a writer of Mrs. Wharton's refinement and ability should have taken a canonized saint as the subject on which to exercise such unseemly play of fancy. . . . Whatever one may feel about the doctrine and teaching of the church in this respect, it would seem as if ordinary decency should not have suffered Mrs. Wharton to outrage so many thousands of her religious countrymen by a fantasy that was blasphemous in their eyes." Mrs. Atherton, we are told, in a story eight or nine years ago, showed "that she did not know the difference between the Nativity and the Resurrection." But these are not the sort of offenses that arouse the deepest resentment. Says the writer:

"It is where the dogmas of the church are misrepresented or scoffed at: where the spirit of the church is belied, and her practises and ceremonial are derided or falsely presented: where the character of her ministers is assailed, that the Catholic feels most resentment; and it is in these respects that he feels calumniated where the Christian believer who is not a Catholic may not. Especially is his vigorous repudiation called forth when the offenders are the more guilty because of their greater intelligence or knowledge of facts. There are those who deliberately traduce the church because of hatred of her and her august teaching. These, of course, are entitled to no mercy. The temerarious handling of things Catholic by such writers as Mrs. Humphry Ward or Richard Bagot arouse the deepest feeling of resentment on the part of Catholics."

Mr. Bagot, in "A Roman Mystery," represents a Roman Catholic as *accepting* the dogma of Papal infallibility while not *believing* it—a position which Mr. à Becket terms "idiotic." As for Mrs. Ward:

"Mrs. Humphry Ward is far more offensive to the Catholic than the petulant Mr. Bagot, because she is more intellectual; her antagonism to the church is more virulent, and it is displayed with insidiousness. She gets in her fine work by the obtrusion of a dispassionate, philosophic spirit, with not even a flicker of humor to derogate from it. Take her 'Helbeck of Bannisdale,' the drastic study of a Catholic layman. He is a good Catholic and consistently portrayed. At bottom, a rather noble character, relentlessly faithful to his ideals, he has the misfortune to fall in love with a cheery young girl considerably his junior, who has been reared in an atmosphere of agnosticism, and affectively, rather than rationally, is repelled by the church. Helbeck is a not par-

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ticularly attractive man, tho entitled to respect and no little compassion, in that his idiosyncrasies lend a somewhat unsympathetic quality even to his practise of the faith. The main objection to this book is that Mrs. Ward so deftly saddles on the church, or, at least, inveigles the non-Catholic reader into so doing, what should be ascribed to the severe, gloomy personality of Helbeck himself."

Mrs. Ward has also been guilty of what Mr. à Becket calls "nasty direct stabs at the church," a number of which he cites. One of them is her statement that "the Catholic who is in love with his church can not let himself realize truly what the Rome of the Renaissance meant." The most intelligent and fervent Catholic, says Mr. à Becket in reply, can admit with unruffled composure of faith the scandals that have occurred among clerical and lay members of the church. He knows that not even the Pope is immune against sin. But while grieved by such misdeeds, he does not confound them with the Catholic faith. "He knows that no sin pullulates from the Catholic creed; that all sins are violations of it." He continues:

"One may understand, then, the Catholic standpoint as to all that touches on Catholicity in literary work. It is misrepresentation of Catholic truth and tendencies; false Catholic atmosphere, that wounds him most, and which he protests against most strongly. Of course, fiction that is immoral affects him as it does any adherent of rectitude. If the tendency of a novel is to hurt the morality of the individual or the community, he deprecates it; but so do sincere believers in the multifarious sects. He is not shocked if in some masterly picture of human life, or vivid analysis of human nature, sin, evil, falsehood, treachery, selfishness, or what not of human defectibility, enter in. They enter into the actual life of humanity. . . . But just as the most intelligent and most devoted Catholics are naturally the most liberal and the most broad, so are they the ones who feel the most strongly, and resent with more vigor, aspersions on their faith, misrepresentation of Catholic views, or customs, or tendencies, and most of all, when these distortions of truth are knowingly made, or worse still, craftily disguised, so as to secure the evil result without incriminating their authors of evil intent."

Mr. à Becket devotes several pages to M. Zola, with special attention to "Truth." He writes:

"There is one writer who claims more notice, not that he is more puissant, but by reason of his greater notoriety and the phrenetic violence of his attacks on the Catholic Church, more especially in his last work, one which will have no successor, since death has checked forever his prolific and vitriolic pen. Émile Zola, in 'Truth,' tho merely vomiting forth calumnies which are decrepit from long service, has made such a cesspool of his rabid arraignment that to ignore him here might seem the evasion of something formidable. Here, indeed, if the Catholic feeling is to be neatly expressed, one may borrow Mrs. Ward's 'nauseous hysteria.' It is a sentiment which others than Catholics must feel, when they read the purulent gush of this exquisitely misnamed novel."

THE CREED OF A COLLEGE CLASS.

PRESIDENT WILLIAM DEWITT HYDE, of Bowdoin College, asked a class of sixty students, most of them seniors, to write out their individual creeds. "In these individual creeds," he writes in *The Outlook* (New York), "I asked each man to state as exactly as possible both his belief and his unbelief; and to define, as far as possible, the sense in which he held the things in which he believed and the sense in which he rejected the things he did not believe." President Hyde then reduced these sixty creeds to a composite creed. As he puts it:

"Into this composite creed I put everything which any student had affirmed, except what some one of them had denied; aiming in this way to get a class creed to which each individual member would assent. I distributed copies of this composite creed to each member of the class, and invited criticism and amendment. We then spent two hours together in discussing the articles of the creed one by one; making such modifications and concessions at each point as were necessary to secure their unanimous acceptance by the class. At the end of the second hour the creed was adopted by a unanimous vote."

Here is the creed—that of the class of 1903—thus evolved:

"I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man; in prayer as the devotion of man's will to God; and in the church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work; in sacrifice as the price we must pay to make right what is wrong; in salvation as growth out of selfishness into service; in eternal life as the survival of what loves and is lovable in each individual; and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure, and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud, and the false."

AN INDICTMENT OF THE ROMAN CATHOLIC CHURCH IN SPAIN.

STATEMENTS of a sensational nature concerning the practises of the Roman Catholic Church in Spain are made by Mr. Joseph McCabe, writing in *The Contemporary Review*. Mr. McCabe expresses himself in severe terms, going so far as to accuse the Vatican of tolerating grave abuses for pecuniary considerations. His words are:

"Few in England are aware that the Church of Rome continues in Spain, in the twentieth century, the outrageous practise of the sale of indulgences, against which the conscience of Europe protested so vehemently four centuries ago. I say deliberately the 'sale' of indulgences, for the subterfuge by which the church seeks to evade the charge is hardly less discreditable than the fact. I have two of these precious documents, or *bulas*, before me. They were bought by a friend in Madrid in the year of grace 1901, and they bear that date. A conspicuous bill in the window of an ordinary bookseller's shop announced that *bulas* were to be had within, and my friend went in and asked for some. He is clearly not a Spaniard, presumably a heretic; but no questions were asked. For the sum of 75 centimos (nominally 7½ d.)—the sum being stated very conspicuously on the top of the *bula*—he was handed a much-besealed and imposingly phrased document which promised him a 'plenary indulgence' on the usual conditions. A further 7½ d. secured a *bula* which granted him permission to eat meat on the days of Lent. Both documents talk magniloquently of the Crusades in which Spain took so glorious a part. The Spaniards helped rather by money than by personal service, and the Holy Father rewarded them with these spiritual privileges. Very soon the transaction became uncommonly like a sale. No alms—*limosna*, as the *bula* calls your payment—no indulgence; pay your 75 centimos, and the document is handed over in a very business-like way. Moreover, you are told expressly on your *bula* (tho 80 or 90 per cent. of the people who buy them can not read them) that this 'alms' does not go to the poor but to the promotion of 'the splendor of the church.' In an unlucky hour the Holy Father tried to extend this lucrative business to Germany; in Spain it continues to our own day, and the Spaniard, vaguely conceiving it to be a unique privilege (as it is) of his country, is inflamed to yet greater attachment to the beneficent Roman See.

"Until half a century ago the spoils of this lucrative industry were openly divided between Spain and the Vatican, a 'Commissary-General of Crusades' proceeding each year to open the glorious distribution, with great flourish of trumpets. The Vatican has more important interests at stake to-day. With an eye to its admirers in England and the States it refrains from explicit share in the commerce. The Archbishop of Toledo issues every January a vast number of these *bulas*, the cost of printing being the merest fraction of a centimo for each. Bishops, priests, and booksellers levy their commission for distributing them. The bulk of the proceeds goes to the Archbishop of Toledo; what proportion goes on to Rome one can not say to-day. But an enormous sum must be derived from this commerce. Clearly, few will refuse 75 centimos

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for a dispensation from the fast, or for that *ne plus ultra* of spiritual privilege to the ignorant Catholic, a plenary indulgence. One may enjoy the *fiesta* very liberally, provided one retains 7½ d. for a *bula*. The wealthier Catholics, moreover, give fancy prices for these precious documents. The total revenue must be very considerable.

"A year or two ago a foreign Catholic stumbled upon this practise in Spain, and the horrified, simple Englishman denounced it at once to the Vatican. It took many and ingenious letters to induce the oracle to speak, and in the end came an unsigned message to the effect that any priest would explain to him how there was no 'sale' whatever in the proceeding. The Vatican is perfectly well acquainted with this infamous traffic, and probably makes considerable profit out of it. In any case it is one of the chief and most discreditable sources of revenue to the Spanish Church. Every priest knows how little the 'plenary indulgence' really means—and how much the peasant thinks it means. And poor Spain finds a blessed privilege in the traffic that lit the flame of rebellion in Germany, and that the church is keenly intent upon concealing from the educated Romanists of England and the States."

Gambling is also tolerated by the church, if Mr. McCabe does not err. "Lotteries in kind," he writes, "are sometimes held in the vestibules of the churches—so Diercks relates in his 'Moderne Geistesleben Spaniens.' Luffmann states that he found a gaming-room at Andujar in the upper story of a convent; a foreigner who has lived many years in Spain told me of a monastery near his residence where the monks let their outhouses for even less reputable purposes." Mr. McCabe further declares: "The mendicant orders flaunt their idleness before the people. The profession of begging is almost consecrated by the clergy." The Roman Catholic authorities are accused of being actuated by pecuniary considerations to the exclusion of others, thus:

"Education may be neglected; sanitation may be attended to so inadequately that Spain, with all its glories, retains one of the highest death-rates in the world; the navy may be committed to the lumber-yard; the specter of bankruptcy may show its head above the Pyrenees; but the church will not abate one centimo of its claim upon the people. The editor of the *Revista Christiana* calculated some years ago that the Church of Spain spent some 29,200,000 pesetas [about $5,675,000] a year on incense and candles alone. Vast as the sum is when we recollect what Spain spends on education and other secular purposes, it is only a tithe, tho a significant tithe, of the economic parasitism of the church. The peasant who earns three pesetas [about sixty cents] a day, must pay that sum for a mass; even for a simple prayer occupying a minute or two, over a sick child, he has to pay about two or three pesetas, as well-informed residents have told me. According to the census of 1897 there were 72,077 priests, monks, and nuns in the country. Large numbers of these priests have no regular spiritual charge, so disproportionate is their number. They are familiarly known as *saltatumbas*, for it is their practise to run from place to place where funerals are announced and masses for the dead are to be distributed. Travelers in Madrid hotels find them scanning the artistic death-notices in the papers as eagerly as our out-of-works run down the advertisement columns."

On the subject of what he terms a "sorry outlay on superstition," Mr. McCabe writes:

"Whilst money grows scarcer and scarcer and a score of high public functions are neglected from poverty, the church clings with pitiful tenacity to its immense treasures, and encourages peasant and noble to add incessantly to them. The wardrobe of the Virgin (or her statue) at Toledo represents an incalculable sum. . . . The Spanish Church continues to hoard up these useless and barbaric treasures in face of an impending national calamity. The people are taught to think that the mother of Christ, whom the Church of Rome is holding up as the ideal woman in England, is a kind of Oriental princess who delights in this barbaric display, and that her delight increases in proportion to the sacrifice involved. Did Queen Christina show the faintest trace of the temper they attribute to the mother of Christ, the third person of the Spanish Trinity (in many of the children's prayers), there would be a revolution to-morrow. Besides these miraculous and other statues and their extravagant wardrobes, there are relics innumerable and fantastic in costly shrines, worn with the costly kisses of millions of worshipers. At Carpio, Luffmann found on exhibition one of those interesting relics of the Virgin (a lock of her hair) which were so common in the Middle Ages; vials of her milk are no longer exhibited, tho in one church a picture represents her deftly shooting a stream from her breast into the open mouth of a saint who kneels before her."

Bull-fighting is another feature of Spanish life over which the church throws the egis of her influence, according to Mr. McCabe, who writes on this subject: "A chapel is attached to the ring, that they [the bull-fighters] may pray before entering the arena, and a priest is in readiness to give the sacraments. The clergy are always paid to bless a new plaza with great pomp." He continues:

"Now, what do we find the church doing in face of this colossal immorality, unconscious tho it be? We find it not only maintaining a discreet silence, but blessing *plazas* and *matadors*, and even yielding its high place to them. When Lagartijo retired from the ring, the grand complimentary *corrida* was fixed for the festival of Corpus Christi and the *very hour* of the church's great procession; and the clergy—so Major Hume states—postponed the religious solemnity. The clergy will give no assistance whatever to those few Spaniards who are nobly endeavoring to lessen the evil. They shrug their shoulders when appealed to, and say: 'We are here to look after the souls of men.' One reformer approached a bishop on the subject. He had just contributed to some fund or other, and his lordship was smiling. But the episcopal face darkened when the reform was mentioned, and with a petulant 'Would you rob the poor of our services?' the bishop closed the subject. It is frequently stated here that Leo XIII. has pronounced against the bull-fight, but Spaniards declare that he has only protested against the holding of *corridas* on the church's great festivals. Even that restricted protest is totally disregarded in Spain, for the great religious festivals are the bloodiest days in the year. The truth is that, not only are the clergy lacking in courage, but they have not themselves a due perception of the moral aspect of the question. I turn to my manual of Moral Theology—one of the most approved of recent years, by Father Lehmkuhl, running to two huge quarto volumes—and I find only three or four lines devoted to cruelty, and they of the weakest description. The church, in its cut-and-dried casuistry and perverse view of man's moral nature, has never classed cruelty as a sin. The simple Spanish woman who declared heresy to be a transgression infinitely worse than wringing a puppy's legs knew her theology well. The pious Spaniard will cross himself when he passes the grave of a Protestant, and bow to the ground for the smile of a distinguished *matador*."

Further, says Mr. McCabe, "one must take account of the frightful indifference to animal suffering which, in consequence of this national sport, is so conspicuous a feature of Spanish life. This is too notorious to need enlarging on. The treatment of birds, cats, dogs, horses, etc., is painful to witness; nor is the evil confined to the lower classes. A gentleman who has been long resident in Spain told me that he one day saw some ladies—ladies he had noticed to be particularly religious—fling a sick cat out into the road without further thought. He picked it up and carried it away to give it a painless death, and as he did so he heard the ladies laughing at him from the balcony above." Of the general moral and religious prospect, Mr. McCabe declares:

"The Church of Spain is totally incapable of giving to the country that regenerative moral and social impulse that alone can save it from further catastrophes. It is the Church of Rome in its native character, unstimulated by Protestant or Rationalist opposition. Here, where the Church of Rome has had transcendent power for centuries, where, in 1887, no less than 17,548,421 still described themselves as Catholics out of a total of 17,565,632, we have, in truth, the unalloyed religion of Rome. We have a religion that spends its force in securing the observance of forms and ceremonies; that clings to its vast treasures with miserly grasp while the peasantry starve and the national credit sinks lower and lower; that shrugs its shoulders at the impending ruin and continues to babble of Mary and relics and processions; that is utterly destitute of any spring of moral and social inspiration. Its clergy know little more than the peasants do of any value, and their lives

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have, says Mrs. Bates, 'as a class, been so open to reproach that even the finger-games and nonsense-songs of the little children, learned with their baby lispings, mock priestly immorality'; whilst their elders, at their fairs and *fiestas*, make sport of their avarice and comfort. Their zeal is expended in struggling against Protestants and Rationalists who would give the inspiration they can not give; in silencing by calumny and even imprisonment every Spaniard who dare oppose them. Clearly, if the Church of Rome as we know it has fairer features, it owes its greater sanity to the very organizations it seeks to displace, not to the medieval traditions and the connection with Rome which are its sole characteristics. In Spain, the most Catholic country in the world, we see its native impotence as a source of social or moral inspiration."

The writings of Roman Catholic clergymen who would put another light upon the religious life of Spain are noticed by Mr. McCabe, who makes mention of the work entitled "Catholicism and Protestantism Compared," of which Rev. J. L. Balmez is the author and which appeared many years ago. Mr. McCabe quotes from this book the assertion: "Before Protestantism, European civilization had reached all the development that was possible for it; Protestantism perverted the course of civilization and produced immense evils in modern society; and the progress that has been made since Protestantism has been made not by it but in spite of it." Commenting on this assertion, Mr. McCabe says:

"Such is, in its author's own words, the 'prevailing idea' of the chief work of the ablest clerical apologist that the Spanish Church has had since the apologetic era commenced. The 'Catholicism and Protestantism Compared' of Father J. L. Balmez has, in fact, been translated into many tongues, and is regarded as a classic of Catholic apologetics on the social value of religion. True, its circulation is mainly confined within the fold. The heretic or the unbeliever is quite content to have the condensed statement of its argument which Father Balmez has provided, and has little inclination to wade through the endless reams of poetic approximations to history which usually fill such works. But the book forces itself on one's attention with a pathetic interest when one considers the subject from the point of view of fact rather than theory, especially in the actual condition of civilization. Its thesis was audacious even in 1847, even for Spain. A modern writer, who knows Spain well, has said that the Spaniard 'is too disgustingly ignorant to be hypocritical.' At all events Balmez was sincere; but a more unfortunate thesis he could not have framed, especially in the light of the later history of civilization. England was the one great difficulty in the way of Balmez's argument, but it was, in his opinion, on the very eve of entire submission to Rome. The Romeward movement has practically ceased, yet England still forges ahead in the forefront of civilization. Protestant Germany and the Protestant United States are her chief companions. Protestant Scandinavia, Denmark, Holland, and Switzerland are equally progressive, if less conspicuous. Catholic Austria and Catholic Italy and Catholic Belgium pant and puff in the rear; and far, far behind labors the shrinking figure of Spain, 'the most Catholic nation in the world.'"

MORAL IDEALITY AND THE DECEASED WIFE'S SISTER.

IT is well known that age can not wither nor custom stale the infinite variety which the deceased wife's sister affords as a subject of controversy in England. The efforts to enlarge the range of this lady's matrimonial eligibility by an appeal to organized labor is severely denounced by Mrs. Theo. Chapman in *The Nineteenth Century and After* (London). She approaches the subject from the point of view of the beauty of that sisterly relation which a change in existing English marriage laws would destroy, and thereby, as she thinks, lower the sum-total of moral influence in the world. To quote her own words:

"The wife has grown sickly; she has asked a young, pretty sister to help her in her family cares, and she becomes aware that the 'fraternal relation' is waning, and that a feeling abhorrent to it is growing up between the two persons she has loved and trusted most. Can any one say that there is no degradation of family life, no stepping down, in all this? Yet it, or cases very like it, might become common; and, because of the peril of this, one of the purest and most delightful of relationships which have developed in civilized life must cease *if this proposed change in the law be made*. I am sure hundreds of sisters-in-law would bear me out in saying that the relation between brothers-in-law and sisters-in-law is one of the flowers in this vale of tears; it is the fraternal relation with a difference; it has a fragrance of its very own, for there is what we call 'romance' in it, quite apart from love-making. I wel lremember my old friend, the late Mr. G. S. Venables, enlarging, with an enthusiasm which was rare in his reserved speech, on its peculiar blessing and charm. All this must disappear, of course, if we relax the law which holds the husband's relations the wife's, and the wife's the husband's."

The arguments in opposition to this way of looking at the subject are next considered by Mrs. Chapman. "'Oh, yes,' it is answered, 'all this pretty talk of a new fraternal relationship added to the old as a fresh bloom upon the old stem of life—this is all very well for rich people who can afford to dally with life. But this that we advocate is a poor man's question: poor widowers can not afford charming sisters-in-law with decency. It is better to allow the sister-in-law to become the wife in the family, for live in it, very often, she must after the first wife's death.'" To which Mrs. Chapman replies:

"Now if it were the case that the change in the law advocated is absolutely necessary, under unavoidable conditions, to secure working people in this country from concubinage, it would be a very grave question whether even such considerations as I have adduced above should weigh against the change. But, in the first place, no such case for change ought to exist at all. None of our arrangements ought to be such as to thrust us upon the alternative of a general lowering of family life (as it is contended here would be the case) by the permission of certain marriages or the promotion of concubinage in certain classes of the community. And, next, I do not believe that any such case for change does exist; on the contrary, there is strong reason to believe that the plea advanced is chimerical. As is well known, the evidence of the clergy, from their parochial experience, goes to show that the instances in which a workingman takes his sister-in-law as his concubine, since he can not make her his wife, are very rare. (I myself have spent many years in the life parochial, and my experience is fully in keeping with this.) On the other hand, if we are to relax the law on the ground that illegal connections, with or without a form of marriage, are *occasionally* contracted, in defiance of the law, among working people now, we should have to legalize connections which would revolt all English decency. This is well known to those who go in and out among working-class families. Adultery is rare—probably has a lower percentage than in the classes socially above them; but offenses against family decency are, as might be expected in view of the lack of proper house accommodation, much more frequent than in the upper classes. All this is surely an argument for amending that lack of proper accommodation in working-class dwellings which is a disgrace to this country, and not for legalizing the indecencies which result from it."

The uplifting of the race, we are assured, is mainly the result "of restraint put upon the passion between the sexes."

"Men tell us to-day," according to the late Rev. E. A. Stafford, writing in *The Methodist Magazine and Review* (Toronto), "that there is danger of a moral interregnum; that the Bible will for a time lose its influence over the human mind; that faith will become increasingly weak, and a dark night of unbelief will ensue; that even the motives that induce morality will lose their power. With reference to such fears it may be said that in the eighteenth century infidelity began a race with Christianity under circumstances to an untold degree more favorable to itself than any that now exist. It had pretty well spread over a prepared soil. To-day neither is the soil ready nor is its influence widely felt. It had as much a scientific basis then as now. The discoveries of Newton and Franklin were as much calculated to give it character and support as are the more modern scientific developments. Then the existing forms of Christianity were debased and low. Many of its most distinguished representatives were gross and selfish men. There was a certain excuse or apology for the assaults of the infidel. And yet in less than one hundred years a simple, earnest Christianity had so thoroughly aroused England that it swept farther back from infidelity than ever!"

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FOREIGN TOPICS.

FRANCE, ITALY, AND THE VATICAN.

VICTOR IMMANUEL III., King of Italy, will before very long pay an official visit to the President of the French republic in Paris—an event, according to the European press, of more importance to the Latin nations than anything that has occurred since the fall of the Pope's temporal power. The Queen, it is thought, will not accompany the King for reasons of an intimately dynastic and agreeable nature. "The very friendly relations which impart their tone to Victor Immanuel's trip to Paris," says the *Figaro* (Paris), "need give no concern to the true friend of peace. For it is to confirm that peace, the common aim of the Powers, that a loyal understanding has been reached between the cabinet of Paris and that of Rome. By effacing—with all their consequences—the grievances of former days, this understanding has given to the European balance of power an additional pledge." According to the *Temps* (Paris), any understanding arrived at will relate principally to the Mediterranean question, while the anti-clerical *Action* (Paris) is overjoyed at what it styles "a lesson to old Pecci," the allusion being to Leo XIII. But the most important feature of the affair is the attitude to be adopted by the Vatican, according to the *Pester Lloyd* (Budapest), which thus comments:

"A political event of importance draws ever nearer. The President of the French republic will return the visit of the King of Italy in Rome. The date has not yet been fixed. The visit, nevertheless, is certain. Thus it will happen for the first time since a breach was made in the Porta Pia that the head of a Catholic nation pays an official visit to the Quirinal. The Pope will, as a result, soon confront the dilemma either of refusing to receive President Loubet or of departing from the rule that no head of a Catholic nation who visits Rome as guest of the King of Italy can be received in the Vatican. Hitherto the Pope has remained true to his word not to receive a Catholic ruler or a member of a Catholic dynasty who stays in Rome as the guest of the Quirinal. Thus the heir to the Austro-Hungarian throne, the Archduke Franz Ferdinand, with his wife, the Princess Hohenberg, deemed it his duty some years ago to pass through Rome without stopping on his return from the Orient. King Carlos of Portugal, nephew of the late King Humbert, had actually announced a visit to his uncle at the Quirinal when a strong protest was uttered by the Pope, in consequence of which that trip to Rome was given up, altho the Crispi ministry, then in power, had announced the visit as impending. The Nuncio at Lisbon at that time, Jacobini, won a brilliant triumph over the Prime Minister of the King of Italy. The mother of King Carlos of Portugal, the Queen-Dowager Maria Pia, had, on the other hand, repeatedly visited her brother King Humbert at the Quirinal, but to her deep pain and regret was never received by the Pope. The same thing happened to the Archduke Rainer, nearly allied to the Italian royal house. He frequently came to Rome—once to the memorial service in honor of King Victor Immanuel III. in 1878, later to the silver wedding of King Humbert and Queen Margherita in 1893, and still later on the occasion of the funeral of King Humbert in 1900. The Archduke, however, never was given the opportunity of paying his respects to the Pope. The Pope adhered to his rule of *non possumus*. Thus was eliminated all possibility of a meeting between the Emperor Francis Joseph and King Victor Immanuel III."

If the Budapest daily is well informed, however, there is an element among the Vatican officials favorable to a complete reversal of this policy. To quote:

"There is no lack of advisers at the Vatican who represent to the Pope how inconsistent it is for the ruler of a Catholic nation to come to Rome without being received at the Vatican, while non-Catholic rulers find no difficulty at all in appearing before His Holiness. And these courageous advisers assert with emphasis that the exact opposite ought to be the case. The Emperor William has, as is well known, stayed a number of times as guest at the Quirinal. Soon after his accession in the autumn of 1888, he paid a visit to Rome, and subsequently he appeared there on the occasion of the silver wedding of King Humbert and Queen Margherita, delivering an address at the Quirinal. And only a few weeks ago he made his third entry into Rome. On all three occasions he was received by the Pope. The visit of King Edward of England to Rome is fresh in the public mind. Only a short time has elapsed since the two heretical rulers were received by the Pope, while arrangements are being made for the visit of a third heretical potentate. It is certain that the Czar Nicholas will visit Rome this year, perhaps ahead of his ally the President of the French republic. As regards the Czar, his return visit to Rome will be his first appearance at the Quirinal; and it will be the first occasion since Rome became the capital of united Italy that a Czar has visited the eternal city. Neither Alexander II. nor Alexander III. has ever visited the capital of united Italy officially; but neither has Victor Immanuel II. nor Humbert I. visited the Czar's capital, altho they have visited Vienna and Berlin. The more exceptional this visit of the Czar to Rome thus becomes, the more brilliantly will it be made to pass off. And altho the Czar Nicholas has not always met the advances of the Roman Curia in a friendly spirit, it is nevertheless a certainty that he will be given the opportunity of paying a visit to His Holiness while a guest of the Quirinal. Is it seemly, then—so reason the more candid advisers of the Holy See—that one after another the three heretics, the head of Lutheran Protestantism, the head of Anglican Protestantism, and the head of the Greek Catholic Church, appear in the apostolic palace, and the head of that republic of whose citizens it is written, *Gesta Dei per Francos*, be denied leave to appear before the Pope?"

Nor is this the only argument advanced by these "fearless advisers," according to the authority we are quoting. We read further:

"The Pope has, to be sure, proudly averred that no Catholic sovereign who stops in Rome as guest of the Quirinal would ever have the honor of being received by His Holiness; but is M. Loubet a sovereign? M. Loubet, they urge to the Pope, is simply the chief magistrate of the French republic, and a principle applicable to the case of a Catholic sovereign can not be applied to the citizen head of the French state. The Pope could, therefore, very consistently receive M. Loubet or the president of a South American republic without in the least compromising his attitude in the case of any future visit to Rome of the Emperor Francis Joseph or the King of Spain or the King of Portugal or the King of Saxony or the Prince Regent of Bavaria. And those who argue in this way make other representations, thus: Has the Pope on his side special reasons to be grateful to the ruler of Germany and the ruler of England, whom he has already received, and to the ruler of Russia, whom he intends to receive, while on the other hand acting ungraciously to the President of the French republic? By no means! How many efforts His Holiness has made to establish a nunciature at Berlin! These efforts have always been baffled by the imperial German Government and the Prussian monarchy. Prussia is simply represented by her envoy at the Vatican without accepting any representative of the Pope at Berlin in return. As regards Germany, she has her representative at the Quirinal, but no representative at the Vatican and no representative of the Pope in Berlin. Nor will England hear of opening diplomatic relations with the Vatican. There is neither a representative of the King at the Vatican nor a representative of the Vatican accredited to London. . . . The same is true of Russia."

It is impossible to say at present, concludes the Budapest daily, which side of the argument will prevail. But it thinks that it is certain "that President Loubet will regard with equal unconcern any resolution the Vatican may arrive at," and it is assured that behind the scenes at the Vatican hot discussions are going on. To which the *Neue Freie Presse* (Vienna) adds:

"The whole question constitutes no obstacle—if it ever was one—to President Loubet's trip to Rome. It is a source of perplexity only to the Vatican itself. This is very evident from the negotiations between Cardinal Rampolla, Papal Secretary of State, and the French Ambassador at the Vatican, M. Nisard. It must be known to the Papal Department of State that President Loubet will go to Rome whether the Pope receives him or not. Hence it is that these negotiations arouse the liveliest general interest, since

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they may be of the most far-reaching importance in the future. The whole artful fiction that the Catholic ruler of a Catholic nation must not stop in Rome as guest of the Quirinal because thereby Rome would be recognized as the capital of Italy by Catholic Powers and the temporal power of the Pope would thereby be impugned—this whole pretense, kept up for thirty-three years with such obstinacy, is in danger of collapsing if the ruler of France, the eldest daughter of the church, should go to Rome as guest of the King and take no notice of the Vatican. At the prospect of this peril, the papal chancellery shudders in spite of an affectation of unyielding obstinacy. The fact is easy to understand. . . . The casuistical stultification that France is a republic and the President of the republic no crowned head will alter nothing of the new situation. France is France. The Pope himself has ostentatiously recognized the republic. President Loubet does not visit Rome as a private citizen or as a tourist. He goes in his capacity as ruler of the French nation to return the visit soon to be paid him by the King of Italy."

The official organ of the Vatican, the *Osservatore Romano* (Rome), comments upon the subject of the exchange of visits about to be made, without stating whether the Pope will receive President Loubet or not. We quote:

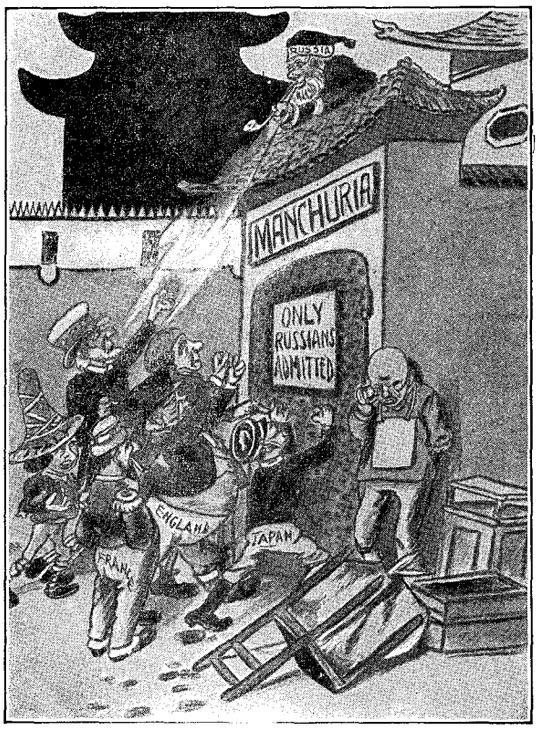
"Those who are in control of public affairs on the other side of the Alps, with their system of government directed against the organizations of the Catholic Church, have rendered themselves worthy of all sympathy from the anticlericals of Italy, and hence these latter have thought proper to express their gratitude in a solemn event, the prelude to an intimate and indissoluble alliance based upon the sworn compact: War on the church, war on Christ. Hence visits and courtesies, flags and decorations, music and pledges, and newspaper editorials loudly glorifying the felicitous event. Yet all these are but a part of the rejoicing, for it is intended to go further. It is presumed—and doubtless correctly—that the coming visit may be regarded as the first act of the drama, and that when the moment of the second act arrives, the enthusiasm of to-day may have its crowning. Thus it comes about that the liberals can abandon themselves to wild joy without reflecting that in this way they furnish a flagrant proof of the incompatibility of the two Powers in Rome, in that Rome which is dwarfed beside a second-rate and inferior Paris. But it does not matter, and while all other occasions of royal visits are regarded as happy events to the extent that they affirm or are preliminary to peace, love, and concord, in this case they are to be deemed doubly fortunate because they are an incontrovertible proof of war, hate, and discord, the direct cause of other events little adapted to promote a true instead of a fictitious brotherhood of two peoples. However, all artificialities are of brief duration, and it is not reasonably possible to imagine an alliance of two Catholic peoples based upon hatred of the religion of which they are integral parts. Hence the thunderous applause of an enthusiastic crowd, the official courtesies of a society resplendent in brilliant uniforms, the honeyed words of courtiers and ministers, can only leave, when the lights go out, dejection and oblivion behind. As for the church, the grand adversary against whom, with a fury appropriate to the intolerance of her enemies, the darts are aimed from all directions, she certainly has seen many other tumults pass before her. Therefore she can wait for better days."

An Italian paper of liberal tendencies, the *Popolo Romano*, deprecates the interpretation of the visits as a show of opposition to the Vatican. "The intrinsic importance of the event," it insists, "is sufficiently great from the point of view of Franco-Italian relations, without involving it with other questions to which it has no relation whatever. We refer to certain tendencies here and there to construe this act of exquisite courtesy on the part of the King and the President as a thing directed against the Vatican in view of present politico-ecclesiastical conditions in the two countries. Such notions are as inopportune as they are false and absurd." But the *Fracassa* (Rome), a journal which does not defer to the Vatican, says the Latin Powers will be greatly influenced by the impressions resulting from the coming international event, because the whole point of the exchange of visits consists in the effect upon the Vatican.—*Translations made for* THE LITERARY DIGEST.

RUSSIA AND THE UNITED STATES.

NOTHING that concerns the United States of America is without interest to the *Kreuz Zeitung*, the great Berlin daily, whose intimate relations with the German Foreign Office impart to all its utterances a special significance. The lynching of negroes in the South, the relation of the German language to the curriculum in New York public schools, the alleged eagerness of the American people to go to war, and other themes, are dwelt upon in its columns; but at this moment it finds the relations subsisting between the United States and Russia the timeliest of topics. We quote:

"Among characteristic recent phenomena belong the assiduous efforts of the Russian press for the favor of the United States of America, and, notwithstanding the immense outcry inspired on the other side of the ocean by the Kishineff murders and plunderings,



EVICTED.

Russia's "open door" in the Far East.

—*Kladderadatsch* (Berlin).

there has been an equally assiduous response on the part of important American papers. . . . The anti-Russian campaign of 'British agents' in America has made a powerful impression in Russia, and now comes the *Novoye Vremya* with various suggestions as to how this bad impression is to be obliterated. It speaks much of the traditional friendly relations between both nations, recalls the attitude of Russia during the Civil War and during the Cuban War. When British intrigues caused Russia then to be accused of having organized a European coalition against America, explanatory articles appeared in the New York *Sun* and the Washington *Post*, and led to a change of public opinion. It is therefore very gratifying that in the great American periodicals, *Harper's Weekly* and *Collier's Weekly*, articles had appeared vindicating Russia's Manchurian policy and alluding to the warlike designs of Great Britain and Japan. 'But,' concludes the Russian paper, 'such articles in American papers are unfortunately rare. Hence the Russian Minister of Foreign Affairs would do well to publish in the English language an exposition of the relations of Russia to America from the time of Catherine II. down to the Spanish-American War, basing it upon the acts of the Russian Foreign Office and the official papers of Congress published in Washington. This publication should then be sent to all leading American newspapers to the extent of about three thousand copies. A movement

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favorable to ourselves would then arise in the country. In view of the enormous importance which the press has in the United States, it constitutes the great blunder of our foreign policy that this press is neglected.'"

Commenting upon its quotation from the Russian paper, the German paper says:

"The advice is not so bad and should receive attention elsewhere. To-day, as matters stand, the public opinion of the United States in all matters not directly affecting America is manufactured from England. A rich experience has left no doubt that English spectacles allow things to be seen only from an eccentric point of view."—*Translation made for* THE LITERARY DIGEST.

A REPLY TO RUSSIA'S DETRACTORS.

RUSSIAN statesmen, according to the London *Times*, are greatly concerned at the development of anti-Russian feeling throughout France. M. von Plehve, the Minister of the Interior at St. Petersburg, is said by the same authority to have organized a press campaign with headquarters in Paris, his object being to begin a pro-Russian agitation that will in time put a new light upon such matters as the Russification of Finland, the Czar's manifesto, and the massacres of the Jews in Kishineff. It would appear, if the London daily above mentioned is correctly informed, that the Russian Government suspects the existence of an anti-Russian propaganda in France, and from this point of view it interprets the attacks upon Russia made by the eminent economist, Paul Leroy-Beaulieu in the *Européen* (Paris). M. von Plehve has therefore arranged for the publication of pleas in Russia's behalf in various Parisian organs, the *Temps*, the *Journal des Débats*, and the *Figaro* being named as organs susceptible to the peculiar influences which M. von Plehve is able to exert. Be all this as it may, the *Figaro* has opened its columns to anonymous "replies to Russia's detractors," from which it appears that certain unnamed enemies of mankind have resolved to poison the mind of France against the nation which has the warmest feeling of friendship for her. Russia, we read, is the land of noble enthusiasm for right and truth, but the present French republic is blind to this. We quote:

"It would seem that the unity of the French republican party is at present based upon a heated campaign against Russia and upon the agitation of popular passions. In France, an attentive ear is given to all rumors inspired by hatred of Russia or colored by exaggeration of everything that relates to Russia. The Finns, the peculiar enemies of the governmental system of the empire, and the Russian revolutionaries comprise the only interpreters of Russian policy who gain the approval of the influential elements in the third republic. At the same time the men who by their position are called upon to rule and enlighten the masses in France are totally ignorant of Russian affairs."

A simnar state of things led to the downfall of that French Government of which Napoleon III. was the head, observes the writer, who asks himself if the present prejudice against Russia in certain circles be not the prelude to catastrophes similar to Sedan. After expressing his regret at the misinformation and ignorance which are capable of supposing that the men in power throughout Russia are actuated by low motives, the writer says:

"Russia has never abated her right of sovereignty in Finland. Russia's rulers, by confirming, upon their advent to the throne, the autonomy of the grand duchy, never meant to impose limits to their own autocratic rights. Consequently, the complaints of the Finns regarding the vague promises alleged to be broken rest upon no foundation whatever and constitute a political triviality. The promise alleged to have been given can not be discussed by any irresponsible individual among the Finns, but only by the person who made it, that is to say in the present case by the Russian sovereigns, who have all not only affirmed but even exercised their autocratic rights in Finland."

Having assured his readers that the banishments, suppressions of newspapers, and abolitions of popular assemblies were necessities of the situation in Finland, the same writer asserts that the campaign against Russia in the press of some European countries is not so much a manifestation of sympathy for the Finns as a symptom of hatred of the Czar and his realm. Furthermore, there is a movement in Germany to draw the Scandinavian countries within the influence now dominant at Berlin. For this reason, the faith of the writer in French perspicacity sustains a shock. He continues:

"France, under the third republic, renews the errors that marked the period of decadence of the second empire. It is generally recognized that the forces working for the disorganization of the French state in the time of Napoleon III. had compelled the Emperor to pursue the phantom of a union of his people and a solidification of political parties in adventures beyond the frontiers. France, consequently, busied herself with the internal affairs of her neighbors, she constituted herself the judge of their policy, she gloried in being the mouthpiece of liberty and civilization. She encouraged, in a word, all subversive movements in the other states of Europe. The famous principle of nationality was but a lever by means of which the rulers of France endeavored to destroy the unity of other nations in the hope of weakening them. France refrained from but one thing; minding her own business. . . . The result was the encouragement of that element in the population which is ever disposed to shout, and which shouted, 'Hurrah for Poland!' first, 'To the Crimea!' next, then 'Berlin!' sending thus thousands upon thousands of brave men to death. . . . A similar state of things is observable in the present political life of France."—*Translations made for* THE LITERARY DIGEST.

GERMAN CRITICISM OF WILLIAM II.

CERTAIN newspapers in Germany have for some little time past criticized the Emperor William with more freedom than could, perhaps, have been expected. Thus the radical paper, the *Weser Zeitung* (Bremen), speaks of "the dangers lurking in the personal entry of the monarch into the arena of debated opinion," and it adds:

"It has often been urged with great force that such a habit on the part of the monarch should be kept within limits, for a conflict between himself and a victorious opinion may be a possibility. The monarch personally should be withdrawn from every possibility of defeat, he should always be the head of the nation. This is possible only when reserve is maintained, as was done, for example, by William I., except in a few extraordinary emergencies like the inauguration of the new era and the carrying out of the military reconstruction. This is an attitude seemingly alien to the mental constitution of his grandson."

The *Hamburger Nachrichten*, champion of the military, autocratic, and uncompromising Germanism of the army officers, heartily seconds these views for reasons which it thus expounds:

"It is undeniably the right of the present Emperor to rule in a manner different from that of his grandfather, and to bring his own personality forward. We recognize, moreover, the great gifts of the present Emperor, the many-sidedness of his interests and his energies. Yet we can not suppress the opinion that the practise of constantly interfering in almost every domain of human activity constantly pales that advantageous halo surrounding the crown in former years owing to its distance and aloofness from every-day affairs. We fear that present methods have too much accustomed public opinion to discuss all questions as if it were on equal terms with the Emperor in dealing with the interests that affect the land. Criticism is heard regarding the ruler as a result of his appearances and activities in public, and this criticism we fear is not calculated to enhance the authority of the throne in the long run. It is quite possible that the imperial idea has been popularized in a sense by the many speeches and public appearances of William II., but we fear it has been also—democraticized. That this fact may well inspire dread in this age will scarcely be disputed. Thanks to the unsettling of the feeling for authority resulting from the Social-Democratic propaganda, the masses of the people are approaching a condition that may well inspire

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dread of a state catastrophe in certain circumstances. Nor is there any lack of persons, as is well known, who are not wholly reassured regarding the army itself and regarding the possibility that the old spirit of unconditional obedience may remain wholly uncontaminated. When in a time such as all this would indicate, the prestige of the throne is lowered, thus forwarding the movement for doing away with the 'outworn' monarchy and substituting for it a republic upon the American or French model, a perspective is opened up which must fill every lover of the fatherland with gloom."—*Translations made for* THE LITERARY DIGEST.

A NEW PERIL FOR THE SCANDINAVIAN PENINSULA.

WHEN the policy of Russification had attained its acute stage throughout Finland, the press of the Scandinavian peninsula indulged in outspoken criticism. It was declared that the practical extinction of Finland as a sort of buffer state between the Czar's realm on one side and Norway and Sweden on the other, involved considerable peril to the Scandinavian countries. The *Aftonbladet* (Stockholm) gave much space to the subject and made much of the sympathy that must be felt for a nation whose liberties were in process of extinction. The *Tidningen* (Stockholm) went even further, and devoted space to denunciations of the reign of terror over the border. It went so far as to say that Norway and Sweden were in peril from a Power that was so unscrupulous in its dealings with the weak, and it affected to regard the treatment of Finland as a ruthless conquest of a helpless people. Recently, however, there has been a change of tone in the Scandinavian press, or at least in that portion of it which is amenable to official pressure. Denunciations of Russia are becoming rarer, and the *Aftonbladet* is characterized by reserve in its editorial utterances regarding the Finnish situation.

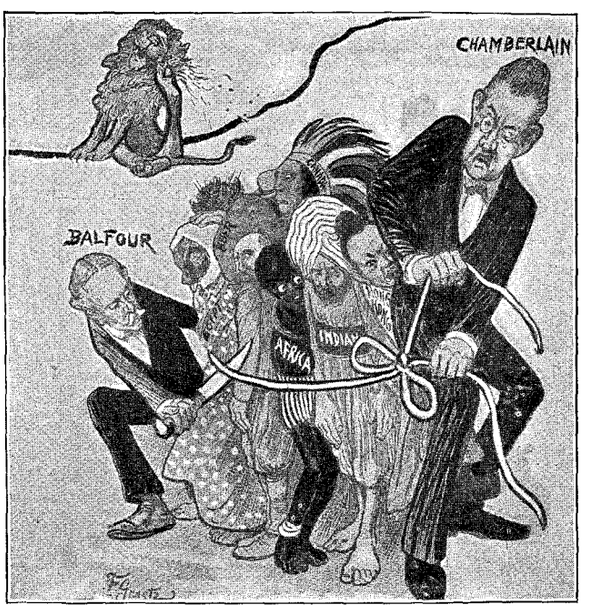
This change of attitude is attributed by the *Kreuz Zeitung* (Berlin) to the alarm inspired in Scandinavian official circles at the prospect of Russian reprisals. The Berlin paper sees reason to conjecture that pressure of some kind was brought to bear by St. Petersburg for the purpose of hindering the formation of a Finnish junta at Stockholm. Finnish refugees, including prominent journalists from Helsingfors, were conducting a warm anti-Russian campaign in the Scandinavian press. This campaign, notes our authority, has abated its vigor of late. It adds:

"In Scandinavian official circles very little reflection was required to make it evident that a systematic press campaign against Russia portended grave perils in the future. Consequently the more official organs were given plain intimations that the agitation due to the presence of the Finnish refugees could not be allowed to go any further. The exiled patriots were told that the columns of leading Scandinavian dailies would no longer be at their disposal. . . . The Swedish papers, or the more influential among them, even intimated that the Scandinavian peninsula had not at any time had relations with Finland intimate enough to warrant incurring grave national peril for the sake of a region that is, after all, an integral portion of the Russian empire."

In the light of these revelations, according to the London press, must be interpreted the present attitude of the conservative *Vort Land* (Stockholm), which warns the Finnish refugees in Sweden not to carry their press campaign too far, lest the Russian Government "make demands" which it would be embarrassing to have to consider. The St. Petersburg correspondent of the London *Times*, recently expelled from Russia, is said to have given great offense for having, among other things, declared that the extinction of Finland's official status would in due time imperil the international position of the Scandinavian countries.—*Translations made for* THE LITERARY DIGEST.

POINTS OF VIEW.

THE IMPRISONED PRINCESS.—"Once again it is our painful duty to draw attention to the extraordinary drama which surrounds the personality of the former Crown Princess of Saxony," says *The Daily News* (London). "It will be remembered that at the time of this unfortunate lady's flight with M. Giron, we stated our conviction that she had been threatened by that most terrible of all fates—incarceration—by order of a family decree, in a madhouse. We warned the public to expect that, if once the Princess were inveigled back to German territory, this would be her inevitable fate unless public opinion intervened. The fact that she returned to her mother's castle did not in the least reassure us, but, before commenting further, we were content to await the birth of the little daughter whose entrance into the world has been so full of tragedy. Now, however, there is every reason for calling upon the friends of this Princess to set her free from every threat of 'reclusion,' or 'seclusion,' or, as it should be called, penal servitude for life, whether in 'sanatorium,' convent, or any other place that ought to be called a prison."



THE MODERN SISYPHUS (AFTER HOMER).

Blithely with words does Chamberlain bind up the nations, yet the clever Balfour speedily cuts them all loose. —*Der Floh* (Vienna).

FOILED.

"Birmingham Joe," the highwayman, fails in his attempt on the free-trade coach. —*Punch* (London).

CARTOONS ON THE CHAMBERLAIN IDEA.

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books :

"The Bible."—John E. Remsburg. (The Truth Seeker Company, New York, $1.25 net.)

"Thompson's Progress."—C J. Cutcliffe Hyne. (The Macmillan Company, $1.50.)

"Karma."—A Story of Buddhist Ethics. Dr. Paul Carus. (Open Court Publishing Company, $0.75.)

"Dogs of all Nations."—Conrad J. Miller. (J. D. Ogilvie Publishing Company, $1.50.)

"Out of Kishineff."—W. C. Stiles. (G. W. Dillingham Company, $1.20 net.)

"In Quest of the Quaint."—Eliza B. Chase. (Ferris & Leach, Philadelphia, $1.50.)

"Fundamental Problems."—Dr. Paul Carus. (Open Court Publishing Company.)

"The Surd of Metaphysics."—Dr. Paul Carus. (Open Court Publishing Company.)

"A Few Remarks."—Simeon Ford. (Doubleday, Page & Co., $1 net.)

"Evolution of Industrial Society."—Richard T. Ely. (The Macmillan Company, $1.25 net.)

"An Encyclopedic Dictionary and Reference Handbook of the Ophthalmic Science."—R. H. Knowles. (Jewelers' Circular Publishing Company, New York.)

"Mrs. Pendleton's Four-in-hand."—Gertrude Atherton. (The Macmillan Company, $0.50.)

"Hints to Golfers."—Niblick. (The Baker & Taylor Company, $1.25 net.)

"Young Ivy on Old Walls."—Verses by H. Arthur Powell. (Richard G. Badger, Boston.)

"The Pleasure of Death."—Dr. Ofioda. (The Dolfe Company, Toledo, Ohio.)

"A Field of Folk." Poems.—Isabella H. Fiske. (Richard G. Badger, Boston, $1.)

"The Mothers."—Dramatic Poem by Edward F. Hayward. (Richard G. Badger, $0.75.)

"April Twilights."—Poems by Willa R. Cather. (Richard G. Badger, $1.)

CURRENT POETRY.

Evolution.

By H. ARTHUR POWELL.

Far down the years I remember a time
When Nature's colors were all sublime,
And Nature's beauty sank into my heart.
The red blood leapt as a swift-launched dart;
The tossing of horses' manes,
The gleam of a tiger's tooth,
The muscled arm—were sights most fair;
I was wild with the draft of the unseen air.
And the madness that hurtled through my veins
Was Youth; was Youth.

A change crept over the world's fair face—
'Twas fair with a sweeter, a nobler grace.
A Being dawned, and I gazed entranced;
It swayed my soul as it danced or glanced;
sang, and my heart did thirst.
it languished. "Oh, Heav'n above,

A CORRECTION.

ST. LOUIS, Mo., July 1st, 1903.

PUBLISHERS LITERARY DIGEST, NEW YORK CITY.

Gentlemen:

It is due the President to say to your readers, in explanation of our advertisement which appeared in your issue of June 27th, that while he commended our enterprise most cordially from an educational and religious standpoint, nothing which he stated can be construed as in the remotest degree endorsing it financially, and it was not our intention that the advertisement should convey such an impression. We regret there should have been any misconstruction of the advertisement and we wish you to give this notice a prominent place in your next issue. The President's name will not hereafter be connected in any way or shape with this company.

[Signed] *Jerusalem Exhibit Company.*
St. Louis, Mo.

TWICE AS MANY AND JUST AS GOOD

FOR THE SAME MONEY.

WE are not advertising any single brand of cigars which may, or may not, strike your fancy; but we absolutely guarantee to suit you. We offer you your choice of a great variety of brands and blends of cigars, which we successfully sold through the Jobber-Salesman-Retailer method for many years, shipping them to you by the box, all charges paid, at exactly the same prices we formerly charged the jobbers who bought in case lots. Undoubtedly we can suit you; if not,

IT COSTS YOU NOTHING.

Having suited all but a very few out of our enormous list of customers, the result of a little over a year's work, we feel very confident of our success with you. The original cigars we hope to ship you and every cigar that follows this shipment is absolutely guaranteed to please you, to confirm all of our claims, or we will cheerfullyexchange cigars or

REFUND YOUR MONEY.

We are the Pioneers, the first manufacturers willing to serve the consumer direct at jobbers' prices,

PAYING ALL TRANSPORTATION CHARGES,

cutting out the expenses and profits of the jobbers, salesmen and retailers, which are all given to you. On everything we produce, our standard of jobbers' prices prevail, viz.: a single close factory margin added to the actual cost of production, constituting for you a complete

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Kill me," I cried, "but spare that life!"
In vain; its bosom sheathed Death's knife.
And the bubble that formed, and charmed, and burst,
Was Love; was Love.

The frost of Winter is on my hair;
My cry of Passion is turned to prayer.
The veil has dropped from my yearning eyes;
The lesson's learned, and the plan all-wise
Revealed to my marv'ling soul—
Revealed by Affliction's rod.
I give to others what cheer I may,
For the peace I give is my own rich pay.
And the sacred calm that has made me whole
Is God: is God.

—In July *Bookman.*

In Memoriam.

RICHARD HENRY STODDARD.

By LLOYD MIFFLIN.

"Sit tibi terra levis."

Farewell! O Poet of a purer time,
Whose lips the Muses touched with sacred fire;
Master of trenchant prose, and tenderest rime,
Our Nestor of the lyre,

A long farewell!—Now age hath lost its dread;
Eyes that were dimmed with honored toil of years
Shall see the long line of illustrious dead—
And there shall be no tears.

Perchance in radiant worlds athrill with Song
Thou hear'st angelic voices, passing sweet;
Or, toward thee harping, some celestial throng
Wends down the Golden Street.

Whatever shores ethereal thou dost roam
Rest thou hast found, and peace, and labor past:
As some faint carrier-dove, storm-tossed from home,
Reaches her home at last.

O lifeless Presence! mute, unknowing clay!
Accept from us our sorrowing hearts' behest,
As, with a sigh, we reverently lay
The laurel on thy breast.

NORWOOD, May 13, 1903.

—In July *Critic.*

The Busy Child.

BY JOSEPHINE PRESTON PEABODY

I have so many things to do
I don't know when I shall be through.

To-day I had to watch the rain
Come sliding down the window-pane.

And I was humming all the time,
Around my head, a kind of rime;

And blowing softly on the glass
To see the dimness come and pass.

I made a picture, with my breath
Rubbed out to show the underneath.

I built a city on the floor;
And then I went and was a War.

And I escaped; from square to square
That's greenest in the carpet there.

Until at last I came to Us,—
But it was very dangerous.

Because, if I had stepped outside,
I made believe I should have died!

And now I have the boat to mend,
And all our supper to pretend.

I am so busy, every day,
I haven't any time to play.

—In June *Harper's Magazine.*

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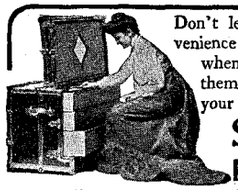

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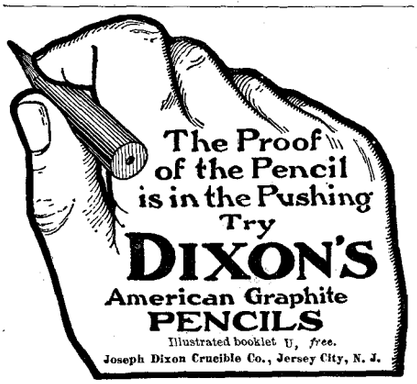

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PERSONALS.

Salisbury's Absent-Mindedness.—Many stories have been told about Lord Salisbury's absent-mindedness and strange mistakes identifying well-known people, combined with a supreme indifference for all persons with whom he finds himself in company. The latest of these stories, telling of an incident which occurred recently at the King's levee, is repeated in a London despatch to the New York *Sun*.

Lord Salisbury was present and was standing, apparently wrapped in thought, among a crowd of distinguished men, when the Bishop of London approached and greeted him. To the surprise and chagrin of the latter Lord Salisbury failed utterly to recognize him, and the Bishop was forced to explain who he was and to recall to the former Prime Minister the fact that he had appointed him Bishop of London in 1901.

Later on when the bishop was conversing with the King he expressed regret that Lord Salisbury was apparently unable to recognize his friends, and told his Majesty what had happened. The King laughed heartily and said:

"He has treated me worse than that. Not long ago, while having an audience with me, he gave a beautiful example of thinking aloud. On a table close to his lordship stood a photograph of myself. Lord Salisbury, taking it up, gazed at it for a few moments, and then remarked, 'Poor old duffer; I wonder if he is as stupid as he looks?'"

This is not the first time that Lord Salisbury has failed to recognize Bishop Ingram, who is one of the best known and most popular divines in England. A few weeks after he had appointed him bishop, Lord Salisbury met him at a great London house and had a long conversation with him. At the close of this talk the then Prime Minister of Great Britain went to the hostess and asked her who the intelligent young ecclesiastic was with whom he had just been talking.

Last summer, at a great annual garden party at his country estate, Hatfield House, Lord Salisbury was seen to approach an obscure country member of Parliament and greet him warmly. He led him off by the arm and kept him in earnest conversation for a long time. The country member of the House finally rejoined his friends beaming with pride, while Lord Salisbury was carried off by his daughter, Lady Gwendolen, to perform his duties as host. The Premier explained to her that he had just been having a most important conversation with Lord ——, mentioning the name of a member of his own cabinet.

When Roosevelt Was Scared.—President Roosevelt is usually pictured as proof against fear, but the New York *Times* tells of an occasion when he admits that he was badly frightened.

It was on the evening of his first diplomatic reception as President, and the long and brilliant line headed by ambassadors, foreign ministers and attachés, and distinguished army and naval officers in gorgeous uniforms was passing slowly before him. In this procession was a lady who knows the President quite well, and who confidently expected a hearty greeting. To her surprise, Mr. Roosevelt merely inclined his head over her hand, and bowed her on with the throng.

An hour later she met the President in the reception-room, and he spoke to her in the friendliest way.

"Why didn't you come in time for the reception?" he asked.

"I did," she replied, "and you did not even recognize me!"

"Impossible!" exclaimed the President, "but," and he set his teeth together hard and whispered, "to tell you the truth, Mrs. ——, I was so fearful I wouldn't do the right thing I could not think of anybody except myself!"

John Wesley's Vigorous Methods.—The Wesley bicentennial is bringing out various incidents illustrating in America the character of the

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famous founder of Methodism. *Everybody's Magazine* relates the following:

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MORE OR LESS PUNGENT.

He Got Even.—WIFE: "Oh, John, you've waked the baby!"

HUSBAND: "Serves him right. He kept me awake all last night."—*Smart Set.*

Very Forgetful.—BACON: "That family next door is the limit for borrowing things."

MACON: "What have they been after now?"

BACON: "One of their lady guests at dinner on Sunday forgot her teeth, and they came over to borrow my wife's."—Philadelphia *Telegraph.*

Not His Purpose.—RUBE (to Dan, who has just come out of the water into which he had fallen): "How did you come to fall in the river?"

DAN: "Didn't come to fall in the river—come to fish."—*Smart Set.*

No Longer Bothered.—"I thought I'd drop in and tell you what your hair-restorer did for a friend of mine," said the visitor. "When he started using your elixir there were only a few hairs on his head, but now its completely covered."

"Indeed?" exclaimed the patent medicine man.

"Yes, by six feet of earth."—The Philadelphia *Press.*

A Pertinent Query.—FARMER SUMMERGRASS: "Dod blinged if I'd ever believe it ud be so foggy in New York 'f I hadn't seen it. What's the matter with your machinery anyway?"

NEW YORKER: "What do you mean?"

FARMER SUMMERGRASS: "Why you talk so much about your skyscrapers—now why don't the blamed things work?"—*Four Track News.*

Poor Excuses.—TEACHER: "Tommy, next time you are late, bring an excuse from your father."

TOMMY: "Who? Father? Why, he ain't no good at excuses. Ma always finds him out."—*The Lyre.*

Behind the Scenes.—"They are calling for the author. What shall I do?"

STAGE MANAGER: "You had better get out the back door as quick as you can."—*Life.*

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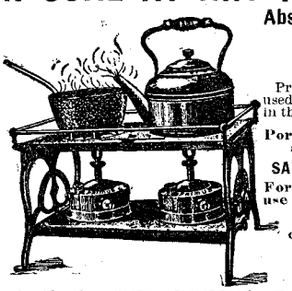

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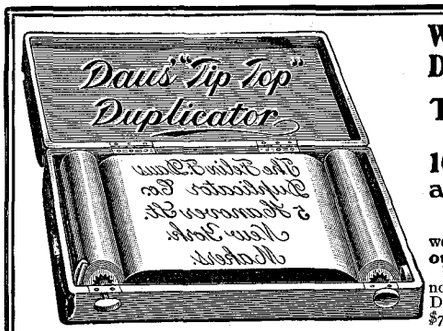

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Size.—"Let my sighs plead for me!" The beautiful wretch looked up at him wonderingly. "Why, you're no bigger fool than any of the others!" she exclaimed, naïvely.—*Puck.*

All Ears.—BROWN: "I tell you, you have to be careful what you say at our place. Our youngsters are all ears."

JONES (absently): "I noticed 'em, me boy, I noticed 'em."—*Judy.*

An Advertisement.—Secgrohic! Something entirely new! The greatest discovery of the age! A revolution in breakfast foods! All the wood that's fit to eat! Secgrohic is the sawdust of second-growth hickory. It sells at the same price as do the ordinary breakfast foods made of dead and down timber. Why not have the best when it costs no more. Every package sterilized.—*Puck.*

History Revised.—SCHOOL TEACHER: "Now, tell me, Johnny, who it was that felt so glad when Christopher Columbus announced that he had discovered America."

JOHNNY: "Pierpont Morgan."—The Philadelphia *Telegraph.*

His Preference.—WIFE: "John, I wish you would mind the baby for an hour or two. I'm going downtown to have a tooth pulled."

HUSBAND (inspired): "You mind the baby, my dear, and I'll go downtown and get a couple of teeth pulled."—The Chicago *News.*

A Soliloquy.—A married editor soliloquizes thus of the gentler sex: "There is gladness in her gladness when she's glad, and there is sadness in her sadness when she's sad; but the gladness of her gladness and the sadness of her sadness are nothing to her madness when she's mad."—The London *Tit-Bits.*

Rather Dull.—BOARDER BROWN: "Mrs. Jones, I can't cut with this knife. Doesn't the scissor-grinder ever pass your house?"

MRS. JONES: "Oh, yes. Mary, pass Mr. Brown a pair of scissors."—Baltimore *Herald.*

There are Others.—MIFKINS: "You have used the word 'donkey' several times in the last ten minutes. Am I to understand that you mean anything of a personal nature?"

BIFKINS: "Certainly not. There are lots of donkeys in the world besides you."—Chicago *News.*

His Sarcasm.—FARMER HORNBEAK (in the midst of his reading). "Wa-al, I'll say for him, the editor of *The Plaindealer* can be the sarcasticest feller I ever saw when he tries."

MRS. HORNBEAK: "What makes you say so, Ezry?"

FARMER HORNBEAK: "Why, in this week's issue, the department entitled "Local Intelligence" is only about three inches long.—*Puck.*

Current Events.

Foreign.

THE BALKANS.

June 30.—Bulgaria calls out 3,000 reserves to prevent atrocities in provinces on the Turkish frontier.

July 1.—Bulgaria appeals to the Powers to force Turkey to withdraw troops from the frontier.

July 5.—Ten Bulgarians are killed and two Turks are wounded in a fight near Vodena.

The Porte denies Bulgaria's accusation of the concentration of Ottoman troops on the frontier.

SERVIA.

June 30.—The Servian Skupschina is dismissed by King Peter.

July 2.—King Edward congratulates the King of Servia, but diplomatic relations are not resumed.

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OTHER FOREIGN NEWS.

June 29.—M. Lessar, the Russian Minister to China, is summoned to a conference of Russian officers on the Manchurian situation.

The House of Commons advances the Irish Land bill, accepting several clauses with little alteration.

One hundred bodies are taken from the wreck of the Bilbao train, in the Nijerilla River, in Spain.

June 30.—Prince Ching returns to Peking to discuss the commercial treaty with Minister Conger.

The United States squadron sails from Kiel, bound for Portsmouth, England.

News of the defeat of the Mad Mullah, on May 31, by Abyssinians, is received.

July 1.—President Loubet declines in advance to receive the British Catholic delegation in London, whose members wished to protest against the French expulsion of religious orders.

July 2.—Cuba signs treaties with the United States, ceding to the latter two naval stations, and disposing of the government of the Isle of Pines, over which Cuba is said to have sovereignty.

Jenatzy, a member of the German team, wins the James Gordon Bennett cup in the international automobile race in Ireland.

July 3.—The Pacific cable is completed at Honolulu.

The British Board of Agriculture prohibits the landing in Great Britain of American hogs and New England cattle.

The Russian Foreign Office intimates that the presentation of the Jewish petition regarding the treatment of the Jews in Russia would be slighted.

July 4.—The Pope is suffering from pneumonia and is in a critical condition.

July 5.—The Pope's condition becomes extremely critical; the last sacraments are administered in the presence of all the cardinals and other dignitaries.

Russia's conditions as to the value of the tael, in computation of the indemnity to the Powers, is accepted.

Domestic.

POST-OFFICE SCANDALS.

June 29.—Three more indictments are found against A. W. Machen and the Groff Brothers, charging bribery.

July 2.—Postmaster-General Payne considers the statements bearing upon the contract between the Post-Office Department and the General Manifold Company.

July 3.—The Post-Office Department discontinues the contract for purchasing time indicators from the Postal Device and Improvement Company, with which concern the name of Representative Loud was connected in alleged irregularities.

OTHER DOMESTIC NEWS.

June 29.—Between 12,000 and 15,000 Christian Scientists visit Mrs. Mary Baker Eddy at Concord, N. H.

Rabbi Silverman, at the Central Conference of Rabbis in Detroit, praises the course of President Roosevelt regarding the Kishineff massacre.

June 30.—Over two hundred are killed by an explosion in a coal-mine near Hanna, Wyo.

The fiscal year of the Government closes with a surplus of about $53,000,000.

William E. Corey is appointed assistant to Charles M. Schwab, of the United States Steel Corporation, to perform the active duties of the president.

The *Reliance* leads the *Columbia* and *Constitution* in the second race to windward and return off Newport.

July 1.—The Iowa Republican State Convention indorses a protective tariff and advocates regulation of the trusts; A. B. Cummins is renominated for Governor.

Several important government bureaus are transferred to the Department of Commerce and Labor.

July 2.—Secretary Root orders an inquiry into the contract for army gloves, in which, it is alleged, Congressman Littauer was interested.

Booker T. Washington speaks at Louisville on lynching.

July 3.—Congressman Littauer writes to Secretary Root, offering to aid in the investigation of army glove contracts.

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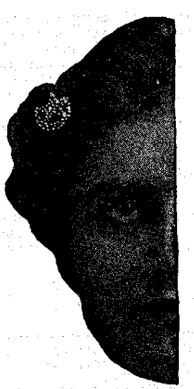

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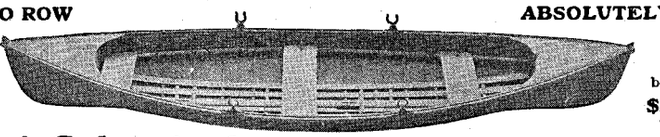

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July 4.—The first message is sent over the new Pacific cable by President Roosevelt at Oyster Bay to Governor Taft.

July 5.—Representative Cannon announces himself as being opposed to currency legislation.

About one hundred persons are drowned in a cloudburst and flood at Jeannette, Pa.

CHESS.

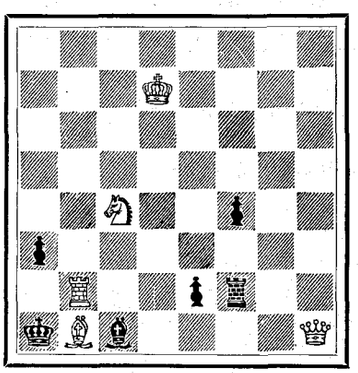
[All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

Problem 843.

By GODFREY HEATHCOTE.

Second Prize, "King-in-the-Corner" Tourney, *Norwich Mercury.*

Black—Six Pieces.



White—Five Pieces.

8; 3 K 4; 8; 8; 2 S 2 p 2; p 7; 1 R 2 p r 2; k B b 4 Q.

White mates in two moves.

Problem 844.

By PROFESSOR ANDERSSEN.

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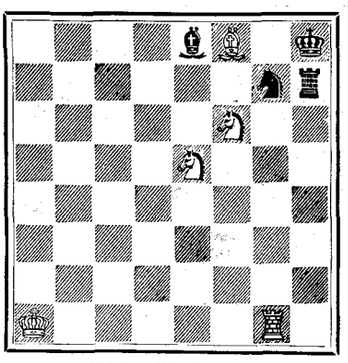
Black—Four Pieces.



White—Five Pieces.

4 b B 1 k; 6 s r; 5 S 2; 4 S 3; 8; 8; 8; K 5 R 1.

White mates in three moves.

A Problematical Mate.

Maximow is the distinguished Russian problematist.

MAXIMOW. *White.*	ANDREYN. *Black.*	MAXIMOW. *White.*	ANDREYN. *Black.*
1 P—Q 4	P—Q 4	9 B—Q 3	P—K R 3
2 P—Q B 4	P—K 3	10 P—K R 4	P x B
3 Q Kt—B 3	K Kt—B 3	11 P x P	Kt—K sq
4 Kt—B 3	P—Q B 3	12 K—Q 2	B x Kt P
5 B—K Kt 5	B—K 2	13 Kt x B	Q x Kt
6 P—K 3	Q Kt—Q 2	14 R—R 5	Q—B 3
7 B—Q 3	P x B P	15 Mate in five.	
8 B x B P	Castles		

Marshall's Fine Chess.

Frank Marshall, in the Vienna Gambit-Tourney distinguished himself not only in taking second prize, but, also, in winning both games from the

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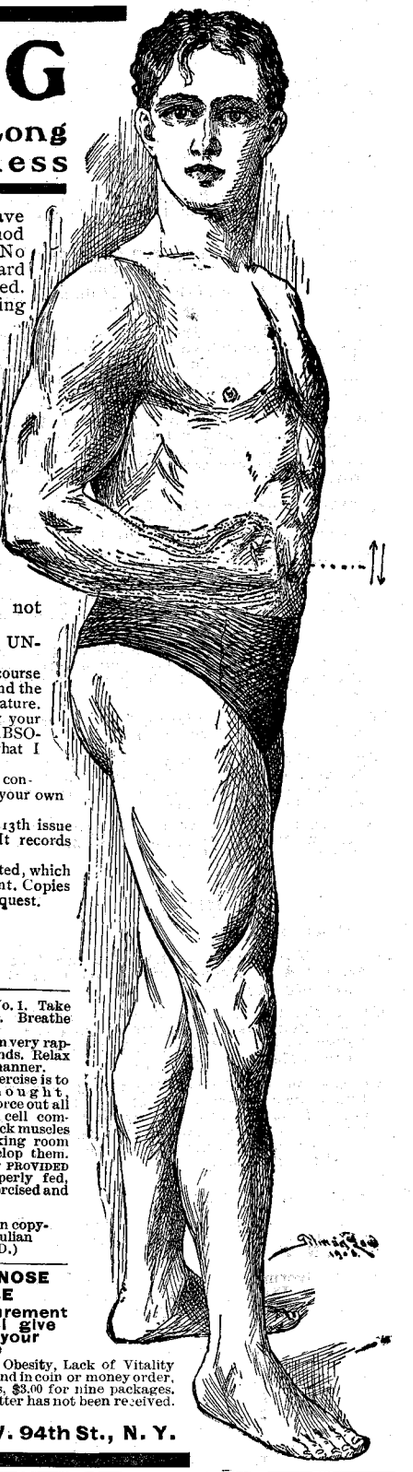


YOU are doubtless aware of the claims I have made through this magazine for my method of reconstructing the human body. No reasoning person can doubt the straightforward and easily traceable evidence I have submitted.

Perhaps you, like many patients now being treated, have from time to time recognized the necessity of placing yourself under my care, yet have postponed action for some reason; possibly because you could not come to a full realization of the remarkable benefits resulting from A PROPER COURSE OF TRAINING in natural methods. You may think your case different from, or one not as easily cured, as the cases mentioned in the many indorsements laid before you. Let me assure you, however, that the cases treated cover a wide range of complaints, embodying almost every known condition. At the same time, there are many cases which have passed beyond the stage where restoration to health is a possibility. If after a thorough investigation I find the disease beyond human power to remedy I will not undertake the case at any price.

I HOPE YOUR CASE IS SUCH THAT I CAN UNDERTAKE IT.

The longer you delay the matter of taking the special course of training under my care, the longer you will suffer and the harder it will be for you to get back into harmony with nature. You should therefore write me at once, explaining fully your condition, and let me advise you. It will cost you ABSOLUTELY NOTHING, and I will tell you frankly what I think of your condition.

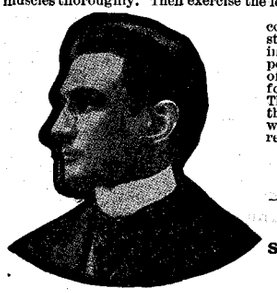
If you had a pet animal, say a dog, and it was not in good condition, you would not neglect it as you are now neglecting your own body.

If you did not read the evidence submitted in the June 13th issue of the LITERARY DIGEST you should do so at once. It records many wonderful cases.

My complete System of Vibratory Exercises, fully illustrated, which has just been published, is given free to each and every patient. Copies will also be sent gratis to any of my former patients, upon request.

Julian P. Thomas M.D.

Dr. Thomas' Vibratory Exercises.—Exercise No. 1. Take above Illustrated position. Raise the chest. Breathe deeply and regularly, using the diaphragm. Clinch the fist very tightly and vibrate the hand and forearm very rapidly up and down. See arrows. Continue the exercise ten seconds. Relax muscles thoroughly. Then exercise the left arm in the same manner.



THE EFFECT of this exercise is to concentrate the thought, strengthen the mind, force out all impurities from each cell composing the front and back muscles of the arm, thus making room for new food to develop them. The above effects occur PROVIDED the individual is properly fed, watered, ventilated, exercised and rested.

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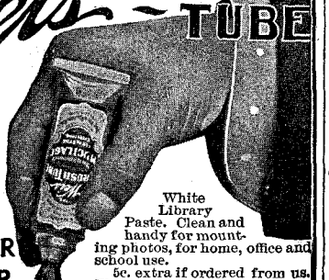

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Knight's Gambit.

MARSHALL. White.	PILLSBURY. Black.	MARSHALL. White.	PILLSBURY. Black.
1 P—K 4	P—K 4	19 Kt x Q	Q x R ch
2 P—K B 4	P x P	20 K—Q sq	Q x Kt ch
3 Kt—K B 2	P—K Kt 4	21 K—B 2	R—B 7 ch
4 B—B 4	B—Kt 2	22 B—Q 2	Q x R (c)
5 P—K R 4	P—K R 3	23 Q—K 3	R x B ch (d)
6 P—Q 4	P—Q 3	24 Q x R	B—Q 2
7 Q—Q 3	P—Kt 5	25 Q-Kt 5 ch	K—B sq
8 Kt—Kt sq	Q—B 3	26 B—B 5	P—Kt 3
9 P—B 3	P—K R 4	27 Q-Kt 8 ch	K—Kt 2
10 Kt—Q R 3	Kt—K 2	28 B x B	Kt x B
11 Kt—K 2	Kt—Kt 3	29 Q—Q 5 ch	P—B 3 (f)
12 P-KKt 3(a)	P x P	30 Q x Q P	R—Q sq
13 R-K B sq	Q x R P	31 P—Q 5	R—K B sq
14 B x P ch	K—Q sq	32 P x P ch	K—R sq
15 B x Kt	P—Kt 7 ch	33 P x Kt	R—B 7 ch
16 R—B 2	R—K B sq	34 K—Kt 3	Q x P ch
17 B—K 3	B—R 3	35 K—R 4	Resigns.
18 B x B (b)	P—Kt 8(Q) ch		

Comments.

(a) A bold move, but a fine move. At first sight it looks as if Black had altogether the best of it. Marshall evidently looked a number of moves ahead, before he played this.

(b) Another surprise, giving up two pieces, and submitting himself to what looks like a overpowering attack.

(c) Pillsbury's Queen is again in the corner, and entirely out of play. Marshall proceeds to play his game.

(d) Can't stand the threatened check by Q—Kt 5.

(e) Very fine, keeping the Bishop out of play.

(f) Has White anything better than a Draw if Black plays K—Kt sq?

(g) The winning move.

(h) If P x P; 32 P x P, and the position is not changed. The text-move is an attempt to a counter attack, and White had one square of safety.

Bishop's Gambit.

TSCHIGORIN. White.	MARSHALL. Black.	TSCHIGORIN. White.	MARSHALL. Black.
1 P—K 4	P—K 4	30 Kt—B 5	P—Kt 3
2 P—K B 4	P x P	31 Kt—K 4	P—K B 3
3 B—B 4	P—Q 4	32 Kt x B	R x Kt
4 B x P	Q—R 5 ch	33 K—Kt 4	B—K 6 ch
5 K—B sq	P—K Kt 4	34 K—B 5	R—Kt 8
6 P—K Kt 3	Q—R 3	35 R x R	B x R
7 Kt—Q B 3	Kt—K B 3	36 P—Q 6 ch	P x P
8 P—Q 4	Kt—B 3	37 Kt x B P	B x P
9 K—Kt 2	B—Q 2	38 Kt-Kt 8 ch	K—Q 2
10 P—K R 4	R—K Kt sq	39 Kt x P	B x P
11 Kt—B 3	P x R P	40 K—K 4	K—B 3
12 Kt-K 2(a)	P—R 6 ch	41 P—Q 4	P—Kt 4
13 K—B sq	P x P (b)	42 Kt—B 5	P—Kt 5
14 B x Q	P—Kt 7 ch	43 Kt-K 7 ch	K—Q 2
15 K—Kt sq	B x B (c)	44 Kt—Q 5	P—R 4
16 Q—Q 3	Kt—K Kt 5	45 K—Q 3	K—B 3
17 R x P	B—K 6 ch	46 K—B 4	B—B 8
18 K x P	Kt-B 7 dis.ch	47 Kt-K 7 ch	K—Q 2
19 R—Kt 3	R x R ch	48 Kt—Q 5	K—K 3
20 K x R	Kt x Q	49 Kt—Kt 6	B—Q 7
21 P x Kt	Kt—Kt 5 (d)	50 K—Q 3	B—B 6
22 R—K B sq	Kt x B	51 K—B 4	B—K 8
(e)		52 Kt—Q 5	K—B 4
23 P x Kt	K—K 2	53 Kt—Kt 6	K—K 5
24 Kt—K 5	R—Kt sq ch	54 Kt—B 8	P—Q 4 ch
25 K—B 3	B—R 3	55 K—B 5	P—R 5
26 R—K R sq	B—Kt 4	56 Kt-Q 6 ch	K—Q 6
27 R-K B sq	B—B 4	57 Kt—Kt 5	P—R 6
28 Kt—Kt 3	B—Kt 3	58 Resigns (f)	
29 Kt—K 4	P—K R 3		

Notes from the Brooklyn Eagle.

(a) White can not play R x P, on account of 12.., R x P ch, followed by R x Kt ch, etc.

(b) This might have been expected from such a daredevil player as Marshall. The combination is of the highest order of brilliancy.

(c) Threatening a deadly check at K 6 and then Kt—Kt 5 ch.

(d) It is strange that the players should emerge from such a mix-up with equal forces. The position, however, greatly favors the Brooklynite and he proceeds to make good use of it.

(e) B x Kt P would not improve the situation, as Black has a satisfactory reply in R—Kt sq.

(f) P—Kt 6 can not be averted. Marshall's handling of the game was masterly.

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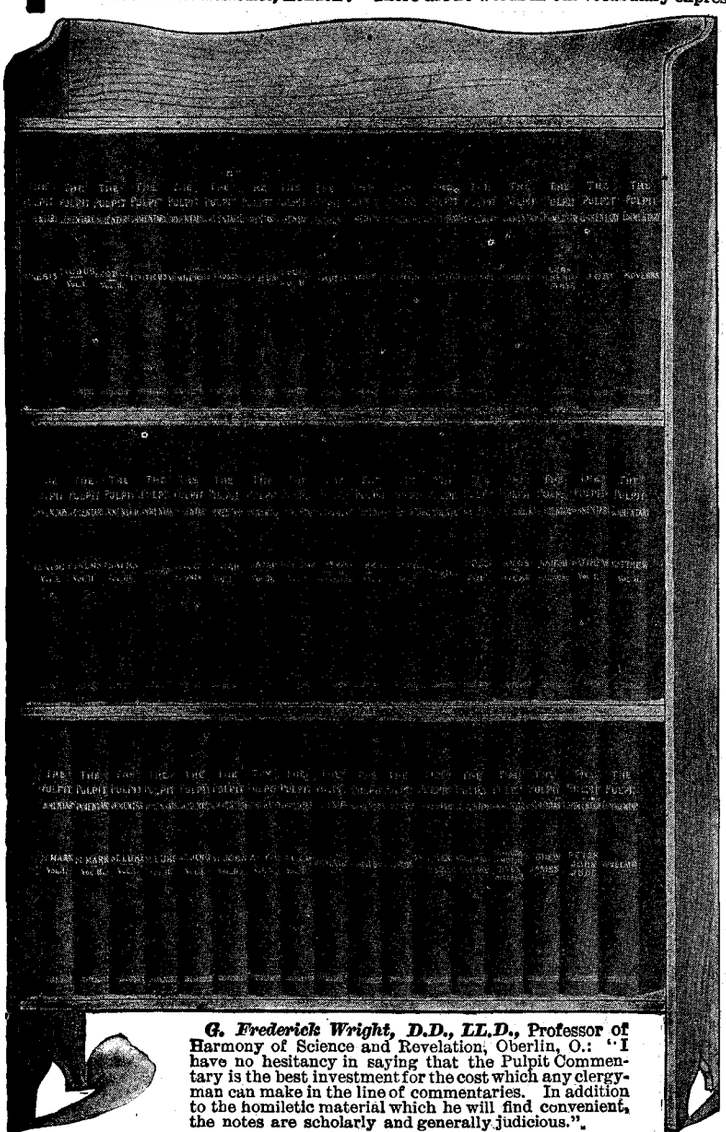

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